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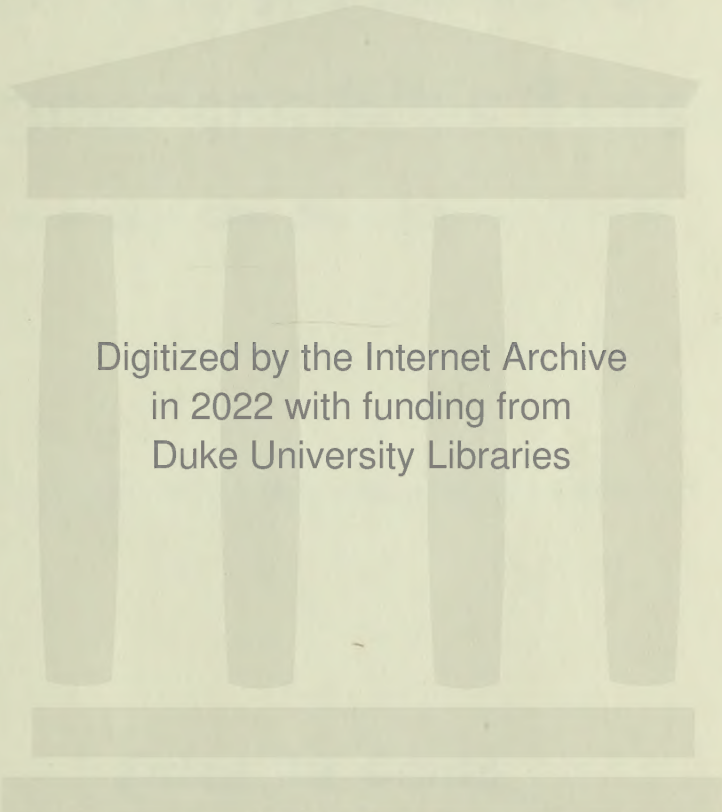
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Bible or No Bible?

Report of the First Convention of

The American Bible League

In New York City, May 3, 4, and 5, 1904

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Report of the Convention in New York.

INTRODUCTORY.

The Marble Collegiate Church, New York City, hospitably opened its doors for the first Convention of The American Bible League, May 3, 4 and 5, 1904. The sessions began on Tuesday evening, May 3, and ended on Thursday at midday. The speakers were representative men in various branches of the Evangelical Church. The aim of the convention was to give a bird's-eye view of the present situation that has resulted from the wide dissemination of the views of the rationalistic critics concerning the Bible. The speakers were selected with this end in view. Leaders of philosophic breadth of vision were chosen to set forth the nature of the present conflict between faith and disbelief; preachers and pastors of large experience and wide observation in the work of the churches, to portray the practical consequences of the critical assault upon the Bible; Biblical scholars of the first rank to exhibit the groundlessness of the claims of the radical critics; and men in touch with the work of instruction in the Bible, to present suggestions regarding the best methods of leading to a better systematic and constructive study of the Bible as the Word of God.

It was a source of regret that, owing to previously formed engagements in connection with ecclesiastical assemblies, seminary commencements, etc., and to the lateness of the notice sent out, many of the leaders most deeply interested in the movement, especially those residing at a distance, were unable to be present. Among the many thus necessarily debarred from attendance may be mentioned the names of President Henry A. Buttz, of Drew Theological Seminary, Professor Willis J. Beecher, of Auburn Theological Seminary, Professor William M. McPheeters, of Columbia Theological Seminary, Principal J. P. Sheraton, of Wyckliffe College, Toronto, and Principal William Caven, of Knox College, Toronto, all among the original corporate members of the League.

The attendance upon the meetings was unexpectedly large, and the interest and enthusiasm were of marked character, and grew from the opening session to the close. The daily press gave constant and sympathetic attention and large space to the utterances and acts of the Convention, thereby contributing largely to its success. Believing that one of the great New York dailies was right in looking upon the Convention as "an event of pivotal importance," the League determined first to print a complete report of the proceedings in the May and June issues of **The Bible Student and Teacher**, and later to give it the widest possible circulation in pamphlet or book form. It has been encouraged to do this by assurances coming from every quarter of the globe, of a marvelous awakening of interest in its organized movement for the study, defense and dissemination of the Bible as the Word of God and the Way of Life.

The President of the League, Mr. William Phillips Hall, presided during the Convention, communicating something of his own enthusiasm to the proceedings; and Rev. Dr. David James Burrell, pastor of the Marble Collegiate Church, took charge of the devotional exercises with peculiar acceptance throughout the sessions.

Report of the Convention in Detail

TUESDAY EVENING SESSION, MAY 3.

8:00 P. M. President William Phillips Hall in the Chair.

OPENING DEVOTIONAL EXERCISES.

The Convention was called to order at 8 o'clock by the President, and the opening devotional exercises immediately followed.

Prayer by Dr. Burrell:

God, be with us and bless us, and cause Thy face to shine upon us; and be gracious unto us and help us in this service to glorify Thee. We ask it in the name of Jesus Christ, our Lord, who taught us when we pray to say (the congregation join in the Lord's Prayer).

Dr. Burrell: Let us sing Hymn No. 776.

"The Church's one foundation
Is Jesus Christ, her Lord."

Responsive reading from the Nineteenth Psalm.

Prayer by Rev. Dr. Schmauk:

Almighty and ever-living God, before Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. By Thy word didst Thou form the heavens and the earth; by Thy word are we established in our earthly life; by Thy word do the seas and the tides and all the orbs of heaven move continually in their courses; by Thy word are we redeemed; by Thy word we walk by faith; and in Thy word, trusting, and hoping and going onward, we shall fight the battle of life until, by the promises of Thy word and by the redemption of Thy Living Son, who was before all worlds, the Eternal Word, we shall see the truth as it is forever.

O, mighty God, do Thou establish what Thou hast ordained from of old. Do Thou grant life, and strength, and power in Thy Spirit to the testimonies that have come down from the ages. Do Thou enable us to discern, and also to make clear to all round about us, that God still lives, that His Word still stands, and that we are Thine, safe in Thine everlasting keeping, and through all the ages in Jesus Christ, our Lord. Amen!

Dr. Burrell: Now, let us all sing No. 85:

"How precious is the book divine,
By inspiration given."

We will sing the whole five verses, and will all sing No. 85.

STATEMENT OF THE AIMS OF THE LEAGUE

STATEMENT OF PRESIDENT WILLIAM PHILLIPS HALL.

In reverently opening the first Convention of The American Bible League in the name of our Lord and Savior Jesus Christ, it gives us pleasure to state that the object of the League is "to organize the friends of the Bible, to promote a more reverential and conservative study of the Sacred Volume, and to maintain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

To realize most fully its objects the League proposes to lead Christians to a better and more comprehensive and complete mastery of the Bible itself; especially as found in the English versions; and, in carrying out this purpose, to promote everywhere a devout, constructive study of the Bible as a whole, and in its various books and parts, by the common sense and rational, or truly scientific method, and with the aid of all the light that can be thrown upon it from all sources, thereby to meet and counteract

the errors now current concerning its truthfulness, integrity and authority as the Word of God.

To represent the League as having been organized to oppose the work of The Religious Education Association, as has been unfortunately done by some, is to misrepresent most grossly the facts in the case. As a matter of possible historical interest, the primary planning of the organization of an American Bible League by the late Rev. Dr. George T. Purves, Rev. Dr. Willis J. Beecher, Rev. Dr. Howard Osgood, Rev. Dr. Daniel S. Gregory and others, including the speaker, took place some five years ago—several years before the Religious Education Association was organized or publicly known.

If great spiritual and moral needs justify the organization of great movements to meet them, and if great perils justify great and extraordinary alarms, then The American Bible League is justified, not only in its organization, but also in the great Christian educational movement it aims to promote, and in the extraordinary alarm it endeavors to sound in view of the active and widespread workings of what appears to be nothing less than a great scholastic apostasy in Christendom at the present time.

Fascinated by a strange scholarship multitudes among the leaders in the Christian ministry and educational work have turned aside in large part from the faith which was delivered once for all to the saints, to worship at the shrine of a rationalistic criticism that destroys individual faith in the divine origin, integrity, inspiration and authority of the Scriptures of the Old and New Testaments, and that, sooner or later, logically and inevitably leads to the denial of the incarnation, omniscience, atonement and supreme authority of our Lord Jesus Christ.

In pursuance of the purpose the League aims to accomplish we propose in this Convention to show:

First.—That the Bible is now being subjected to a scholastic assault of unparalleled danger;

Second.—That the practical consequences of this assault are in evidence in the demoralization of conduct and education, and in evil influence on the ministry and missions;

Third.—That the assault is based upon groundless claims of a false scholarship; and

Fourth.—That the methods proposed by the League will fully meet the imperative needs of the situation, and lead to a recovery of faith in the Bible as the Word of God, and to the enthronement of our Lord Jesus Christ in the hearts of men.

In carrying out our great work, we shall meet Biblical experts with Biblical experts of the highest rank, and a negative, destructive scholarship, with a positive, constructive scholarship that, please God, shall win the day.

STATEMENT OF DR. GREGORY, THE GENERAL SECRETARY.

President Hall: It now gives me very great pleasure to announce as the first speaker of the evening, the Rev. Daniel S. Gregory, the General Secretary of The American Bible League. Dr. Gregory is widely known as ex-President of the Lake Forest University, as Managing Editor of that most useful work, the Standard Dictionary, and later as Editor of **The Homiletic Review**, but most particularly as a staunch champion of the faith once delivered to the saints.

Dr. Gregory will express to you more fully the objects and plans of the League, as introductory to the principal addresses of the evening. Permit me to introduce Dr. Gregory.

Dr. Gregory: I have been asked, not to make an address, but to make a statement concerning the objects and aims of the League.

The American Bible League stands first, last and all the time for the Bible as the inspired Word of God, the only way of Life for lost sinners, and the only authoritative rule of Christian faith and conduct. It came into existence in recognition of the fact that the present death-grapple between faith and disbelief

centres in the Bible and involves the question of **Bible or no Bible.** That determines its object, and its aim and method.

In the view of the League, and justifying its right to exist, **two absolutely contradictory statements of the nature, value, and claims of the Bible are struggling for the supremacy.**

There is **the old view,** that the Bible is a divine production, the inspired record of God's revelation of the unfolding of His purpose for the redemption of lost man. It reveals the only and exclusive religion from God.

According to this view, it is the Word of God, carrying with it the authority of God; and so, on the evidences it presents for the justification of its claims, is to be reverently received and loyally submitted to by man as the only way of salvation and the final and infallible rule of faith and practice.

The supreme question with which to approach it is always **"What has God said?"**

There is also a new view, that the Bible is simply a human production, a natural evolution from the experiences of the Hebrew race. Its religion is merely one of the many ethnic religions, with innumerable and obvious defects and contradictions, and entirely without divine inspiration (except of the kind that Homer and Shakespeare enjoyed), and with no special right to claim divine authority over human reason, conscience and life. The Book is merely **the literature of the Hebrew people**—or selections from that literature—and is to be treated precisely like any other national literature.

In harmony with this view, that the Bible is a natural evolution and not a divine revelation and movement, in the study of the Book, a new theory of the universe has been introduced. **Nature** and the natural have been substituted for God and the supernatural; and **Evolution** put in the place of creation, providence and grace.

To meet the exigencies of this hypothesis a new method of treatment has been invented and pushed to the front. The study of the Bible as the completed and authoritative revelation of God, to find out what God has said in it, has been displaced by an unjustifiable literary and critical method, that assumes that the Bible is mere literature, originating, like the literatures of Babylon and Greece and Rome, in legend and myth, and being a primitive record of man's early condition of savagery and idolatry. Upon this assumed crazy-quilt material, made up of shreds and patches of every conceivable origin and authorship, so-called scholars have set themselves, by this literary and critical method, to the task of taking apart the bits and scraps, throwing away whatever does not suit their critical fancies and vagaries, and patching the tattered remnants into the thousand and one new crazy-quilts of the critics.

In this work they have been given free scope, while Christian people have been asked, in the interest of Christian peace and harmony, to wait meekly for the wonderful results to be reached,—being exhorted in the meantime to avoid any wicked manifestations of controversial perversity. And they have waited, and at last we have the results of this free-hand method, and can judge of their value.

The **historical and critical results** of the new view and method have been embodied for us in new commentaries, in the "Encyclopædia Biblica" in the Polychrome Bible, and latest of all in the "Narratives of the Beginnings of Hebrew History, from the Creation to the Establishment of the Hebrew Kingdom," just published as the first instalment of the "Students' Old Testament" (the title should have added to it: "With the Old Testament Left Out")—all these together giving a partial revelation of their irrational and monstrous quality.

In the application of the new method to the Old Testament, one finds astounding results.

On a single page in the Polychrome Bible are "nineteen different little portions pieced together to make one small fragment of history, all of which snippets the critic professes to be able to separate and assign to different writers who had a hand in the business,"—and all this in

spite of the fact that there is not a whisper in all history or even in tradition of the existence of any such writers or of any such work done by them!

In the "Encyclopædia Biblica," Professor Cheyne finds, in Volume III., that about one-half—42 out of 95—of the proper names are derivatives from **Jerahmeel,** including among them Laadah, and Laban, and Ladan, and Maacah and Machpelah, and all the long list. He finds, too, that the names in the earlier volumes—of Aram, Amram, Abram, Deborah, Ham, Jerubbaal, Balaam, Amelek, Ammon, and many more—are all corruptions of the same **Jerahmeel,**—so that this becomes the one dominant name in the Old Testament. And yet **Jerahmeel** occurs only once in the Old Testament, and **Jerahmeelites** but once!

In their application to the Gospels, in the same work, Professor Schmiedel finds that there are only seven facts left that can be at all depended upon as historical, and every one of these is absolutely insignificant, so far as Christian truth is concerned.

And now we are having put in attractive form, pushed upon the public by great publishers and in the name of great universities, a series of Textbooks for Schools and Colleges and Sunday Schools, to give these views the largest possible vogue, and to place them where they shall do the utmost possible in undermining the old faith in the Bible as the Word of God!

Here, as a sample, is the reconstruction sent out in the "Messages of the Lawgivers"—for the enlightenment of the Schools and Colleges—stating what is left of the Old Testament down to the time of King Josiah: **Moses** up in the cloudland, a possibility, perhaps, and somewhere—and then reaching down for an indefinite period, precedents, customs, traditions,—only a few uncertain fragments being left before the time of Josiah, when the priests invented a patch of what is now Deuteronomy, and by a pious fraud palmed it off on the pious Josiah and the ignorant people as **the Law of Jehovah!** The Old Testament, as we have it, is represented as having been produced centuries later, just before the coming of Christ!

In this process of criticism they have wrought havoc with the doctrines as well as facts of the Bible. They have discredited or discarded every essential truth of the Scriptures,—revelation, inspiration, redemption, atonement, regeneration; the virgin birth and the deity and the resurrection of Jesus Christ; and all the basal doctrines and motives involved in missions and the world's evangelization.

It is this condition of things—some of the astounding facts concerning which you will hear in the course of this Convention from some of the ablest men in this country,—it is this condition of things that The American Bible League desires to remedy. These shreds of the Bible are manifestly no Bible at all that reasonable men can believe or on which a soul can rely for salvation.

Believing this to be one of the most serious crises in the history of the Christian faith, the League has taken up its task, under the guidance of the Spirit of God as we profoundly believe, with **a two-fold object and aim,** one defensive and aggressive and the other educational and constructive.

I. It takes its stand for the Bible, and for the old view, so far as it is true, and **yet with open vision for any new light that may come from any source whatsoever; and it challenges these claims of the radical criticism, the baselessness of which it proposes to show.**

1st. We challenge the **fundamental assumption** of the radical critics, **that the Bible is to be treated precisely like any other book of literature,** and we do it for a twofold reason:

(1) The Bible is not primarily or chiefly literature, although it has in it confessedly some of the literary masterpieces of the ages. It is unspeakably more than literature; **it is God's Way of Life.**

(2) It is infinitely unlike any other literature, and therefore scientific treatment requires that this fact of difference be taken into account as the supreme fact. It stands out as the only regenerating and transforming power among men;

the source (Prof. Huxley, the Nestor of the agnostics being witness) of all that is highest and best in human civilizations, and especially in English and American civilizations; and (according to the same witness) the only sure hope for even the moral well-being of mankind for the future.

The logical principle involved in favor of the Bible is, that the presumption is always in favor of existing institutions —that they are here because they have a reason for being here,—and the weight of this presumption in the case of the Bible is inconceivably great. It has the right of way until its claims are discredited by valid and irresistible proofs to the contrary.

2d. We challenge the far-reaching results of the new criticism, and for the best of reasons, which we are ready to present.

In our opposition we do not object to it because it is **criticism.** If, as Matthew Arnold suggests, the object of criticism is to bring one to understand and "see a literary production as it is in itself," that is the very thing we favor everywhere and always. We have nothing to say against it even as **Higher Criticism,** which aims to reach a correct understanding of the origin and literary qualities of the literature of the Bible. This has been one of the choicest instruments of the best scholarship of the Christian Church in all ages. What we challenge is the application to the Scriptures of false critical principles, the perverted application of correct principles, and the substitution of philological and linguistic crochets and vagaries, that have no claim to be called literary, for the study of the grand elements of artistic construction which are the soul of literature, and which have won the acknowledgment from all competent critics that these Books of the Bible are among the literary masterpieces of all time. We are so foolish, if you choose to call it that, as to prefer the grand constructions of Moses and the Prophets, of Matthew and Luke and John and Paul, to the petty crazy-quilt reconstructions of Professor Go-as-you-please, critic and iconoclast, whether he hail from Germany or Britain or Scotland or America.

We do not challenge the new views because they are **scientific,** but because they are **unscientific,**—ignoring all the basal facts in their so-called inductions. There is not a shred of science in it all, process and product included. We affirm, and in the course of our future work expect to show that the critical view is made up largely of reckless assertions and baseless conclusions in about equal proportions.

Nor do we object to the results reached and propounded because they are **new.** They are **not new.** One can parallel the statements of every one of the present-day boasted new principles from the works of Thomas Paine and his co-laborers. He can match every one of the new positions from the predecessors of Paine, all the way back to Porphyry, and to the objections thrust at our Lord Himself by the lawyers and scribes and Pharisees; and he can trace the spirit of them all back to that insidious word whispered to Mother Eve by the tempter: **"Yea, hath God said?"**

We oppose the new exploitation of radical results, primarily and principally, however, because they are **not true;** while the Bible, according to the old interpretation of it, is true, and eternal truth. History, science, archeology, true literary criticism, ripe Christian experience, all combine to shatter the claims of the critics, and to confirm the claims of the Bible.

Here is a crucial test. It is a fact that this old Book meets fairly and settles rightly the great and unchanging practical problems of existence that have pressed upon every human soul from Adam down,—**the only practical questions** that can have any permanent interest for an immortal soul. Nature suggests and man carries in his bosom at least five of these great religious problems, from which we cannot escape: Whence came I? On whom can I depend? Whence the evil which I find within and around me? Is there any way to escape? May I hope for such escape and a future life? Now this Bible gives the only clear, certain and reasonable answer to these ever-living questions, in its doctrines of Creation, Providence, the

Fall into sin, the Incarnation, and the Crucifixion and Resurrection of Christ. It deals, not with the passing show of this world, but with these problems that grow out of the bottom facts of man and of history, and it always commends itself as giving the supreme and eternal truth on all these vital points, all centering in the incarnate, living, dying, risen, reigning Christ. And it confirms its claims by many and infallible proofs. Outside of it there is not even one faint whisper of hope for man in all the universe, so that we are shut up to it as God's answer to these questions that will not down. The Bible answers demonstrate their right of way by matching the eternal realities and needs.

Do we object to these critical results because they are destructive? **Yes.** Only a fool thinks of living regardless of consequences. The fact that they are destructive—to conscience, conduct, character, the soul—demonstrates that they are not of God, and not in harmony with Him, for in God's world on God's side is the **only safe place,** and in obeying him the only salvation.

But all this is merely negative and defensive; it is not to be the chief thing. The positive and constructive side is to be presented at a later session. Here I need only suggest it in outline, deferring the unfolding of it till that occasion.

II. The League proposes, as its main business, to help the people to see the Bible as it is, and to find out what is in it.

Its purpose is to organize the friends of the Bible in order to give men a larger and better view of it as the Word of God and the Way of Life,—a view that shall be worthy to replace all this misdirected scholarship and learning, and by its self-evident power make clear as sunlight the worthlessness of all these boasted conclusions and results that run counter to the teachings of Scripture.

In carrying out this purpose—

1st. It will stand for **the unity of the Bible,** and will seek to find in the Book **a divine plan** that shall commend it to all reasonable minds.

2d. It proposes to advocate **a method of Bible Study and instruction** that shall be really scientific, and so be natural, constructive and cumulative; and that shall help Christians to master for themselves what is in the Bible.

3d. It proposes **to organize the friends of the Bible,** and push a propaganda for the rational study and mastery of the Bible itself, with the purpose if may be of reaching the ends of the earth with its message of life.

This educational and constructive work will be set forth at a later stage of this Convention.

President Hall: Among the princes of the world of Christian education, stands one today, as he has stood for many years, a staunch champion for that faith that was the faith of our Lord Jesus Christ, as it is now the faith taught by The American Bible League, and by all those who stand upon the platform upon which we stand. I have the pleasure of introducing to you Rev. Dr. Francis L. Patton, President of Princeton Theological Seminary, who will now address us on the principal topic of the evening, "The Present Assault on the Bible."

First General Topic

"THE PRESENT ASSAULT ON THE BIBLE"

ADDRESS OF PRESIDENT PATTON

"The Issue Between Supernaturalism and Atheism"

My Christian friends, I am here to-night because I am glad to show my sympathy with the object of this meeting, and because I am in the heartiest accord with the aims and purposes, and, so far as I understand them, with the methods of this Bible League. I hope that this will appear in the remarks that I shall make, and, yet, I want to warn you in advance, that what I say may better be called a talk than an address, certainly better be called a talk than a lecture. I am going to speak very freely and very unconventionally on this question; and I want to say a few things by way of preliminary remarks.

Of course, there is a certain polemic setting to this Conference, and in a metaphorical sort of way we are speaking as though we were engaged in a great warfare; so we are; and as though a great assault were being made with malice aforethought upon the integrity of our faith. Now, I wish before I proceed any further to acquit any one involved in this controversy of any conscious desire to do wrong, or of any hostile attitude. I think the thing to do is to recognize that we are a set of intellectual beings, and that some of us have intellectual convictions, and that some other people differ with us in their intellectual conclusions in regard to this matter. My experience is, not that people wax hot, so much as that they are so cold-blooded. They have not interest enough to be controversial; there is no controversy. It is as though a man should meet you on the street and challenge your integrity, your veracity, your honor; and instead of resenting it, as you might, you should say to him, "Well, my friend, that is a matter of difference between us. You are in one psychological climate, and I am in another psychological climate. Let us get down to the facts and study this matter inductively, and see where we will come out." That seems to be the temper of this day.

And, then, I want to make another remark still prefatory:—you can gather from the prefatory how long the address will be—that I have not any heart to find fault with a man who says he wants to criticise the Bible. Why not? Let him. If we have confidence in it, don't we believe it will come out all right? You can't shut it up in a glass case. You can't make an **Index expurgatorius** and tell men they must not read these bad books that criticise the Bible. If the Bible can't stand in the daylight, there is no use of your keeping it in the dark. It has got to conform to the canons of criticism that we apply to other things. It has got to stand that test or go down. Don't be afraid of it. Take hold of the butt-end of this question right now.

I want to make another prefatory remark: I am not concerned here to-night about inspiration—I have a theory of inspiration, and it might be interesting if there was time to consider it, but it is not pertinent to this subject—I have not any concern to-night with any theory of inspiration. Christianity is not identified with the inspiration of the Scriptures. Don't forget it now. The inspiration of the Scriptures is a doctrine taught in the Scriptures. The Divinity of Christ is a doctrine taught in the Scriptures. Do I need the inspiration of the Scriptures to back up the Divinity of Christ? Well, then, don't I need the inspiration of the Scriptures to back up the inspiration of the Scriptures? I can not assume the inspiration of the Scriptures in order to prove the inspiration of the Scriptures. I tell you if your Christianity will stand without the inspiration of the Scriptures, it will stand **a fortiori** with it. Nobody is going to push me to the edge, so far as all that is concerned. I tell you I am still in a ship that is pretty well provided

with compartments, longitudinal and transverse, and the bulkheads are shut all the time, every one of them. You can break a hole in one and fill it; she won't sink.

Now, I want to say one word more, and that is that in the management of this controversy, you have to depend on the specialists; you have to. They are the only ones that know anything about it. What do I know about it? What I mean is that, in the details of criticism, in the minute form which criticism assumes at the present time, Old Testament and New Testament, the questions are of such a character that you have to have the Old Testament man to deal with the Old Testament questions, and the New Testament man to deal with the New Testament questions; and if one tries to be both an Old Testament man and a New Testament man, he is very likely not to be very much of either.

Now then, you have to meet minute special learning of one kind with minute special learning of the other kind. You will have some of that kind here. There will be conservative critics in this company. I am not one of them, because I am not a critic; if I were, I would be conservative. But then, **what we want meanwhile**—you can let the critics fight this battle out, and you can have implicit faith in the outcome. We have got a good set of attorneys. We are not letting the case go by default by any means: and when it gets up to the Supreme Court, we count on a decision in our favor, too. But, **meanwhile**, that is the point, meanwhile we do not want our ministerial brethren to lose heart and minimize, and think the thing is all gone, stop preaching doctrines and fill their sermons with these pretty little amenities of sociology and sentimentality. What we want is that meanwhile our people shall not grow indifferent and think that this whole fight is a mere matter of placing the emphasis, a mere question of whether you will have one doctrine more or less; it is not so. And if I do not do anything else tonight, I hope, at least, I shall do this—indeed I do not expect to do anything more; this is what I came for—I do want to make it as clear as sunlight **what this issue is all about**; because I tell you, it is not a question as to whether this doctrine is true or that doctrine is true, whether this man wrote that book or that man wrote the other; **it is a question as to the very life of the Christian religion in any sense that the Christian religion can have any significance for you or me.**

Now, then, **what do we mean by the Christian religion?** For, after all, it is not a question of higher Criticism or lower Criticism. **The issue is joined now on the question as to what is Christianity.**

Christianity a Piece of Supernatural Information.

Now, one answer to that question is this:—I think it is the answer we have all been accustomed to—**It is a piece of supernatural information with respect to the way of salvation from the perils of eternal death, through the blood-shedding of Jesus Christ.** That is what it is. That is the gospel you and I were brought up on. That is the gospel that is being preached in this pulpit, thank God, every Sunday by my friend, Dr. Burrell.

Now, they are making a great deal these days of the distinction between the **judgments of fact** and **judgments of value.** I tell you that if Christianity is what we were brought up to think it to be, it begins with the judgment of fact. Whether the play of Hamlet is a great production, is a judgment of value. Whether Shakespeare wrote it or Bacon, is a judgment of fact. The question of Christianity as we understand it, is a question of fact. Has any information been lodged anywhere in regard to the way of salvation? That is the issue. Now, if it has been lodged anywhere, it is a matter of the greatest moment for you and for me where we are to look for it. If you say you are looking for it in the Church, even the Church—whether she be only a trustee; and still more, if she pretend to speak in the present tense —needs the Scriptures to back her up; and the question as to whether she has

corrupted the inheritance, or is teaching what she was told to teach, or has in her possession the same old deposit of faith, is a question to be tested by comparison with the inspired Word. So that even when you put the seat of authority in the Church, you have got to get back to the Scriptures to support the Church. Therefore, it is not strange that, believing that God has given us a piece of information, and has lodged it in the written Word, we should be intensely interested in the question **what that Word has to say.** Why, my friends, if we believe it—now, it is a great question as to whether we do or not—but, if we believe that the Almighty has put into the Scriptures of the Old and New Testaments His answer to this question how you and I can be delivered from eternal peril, we are simply idiotic if we are not interested in what that Word has to say. But that is not all. In days gone by, in the days within the recollection of some of us who are over fifty years of age, it was an understood thing that every question in theology—whether it was the Divinity of Christ, or the Future State, or Justification by Faith, or what not—every question was settled on exegetical grounds, and by an appeal to a text of Scripture. We all know that—now, don't we? Now, why has exegesis gone by the board? Because a change has come over the world to a very large extent in this matter, and men, if they will really be honest with themselves and scrutinize their own thinking, will realize that it is not always a question with them what the Word has to say, but **whether they are bound by it,** even when they know what it says.

Now, what has produced this change? Two things, two things. In the first place, men have come by a new philosophy of religion, holding which they are obliged to put a new meaning on the Bible, and so stand in a new attitude toward it. In the second place, men have come to the literary criticism of the Bible, and as the outcome of that literary criticism they have been forced to find that they can not hold the old view of Christianity, and are, therefore, adopting a new philosophy of religion. **Now,** do you not see a new philosophy of religion, forcing some men to a new view of the Bible, and a new view of the Bible forcing other men to a new philosophy of religion? Two extremes meet at this juncture and in this crisis.

Christianity a Moment in a Great Process of Evolution.

Now, then, under those circumstances, what follows? This follows: that when you ask a great many men at the present time what they mean by Christianity, they will not give that old answer. They will tell you, if they formulate an answer at all, that Christianity is a moment, a stage in a great cosmic process, a great movement of evolution with which you and I have as little to do as we do with the precession of the equinoxes. So there has been this great growth, through infinitesimal gradations, and through all the phases of life until the period of religion dawns, and through all the phases of religion until the very climax of religious experience has been reached in the Christian religion and in the Scriptures. And the Scriptures are simply historical; they are the records of the religious experience of the times in which they were written, and of the men particularly who had part in writing them. They are, therefore, valuable as giving us an account of the religious experiences of those times. **Now what?** What follows? Why, you must remember that under these circumstances men will say they concede the consummate beauty of the Christian religion. It is the bright and consummate flower of this tree of Religion. They concede the superior advantages of the Scriptures over all other sacred books; and yet, conceding these superior advantages, they recognize that they may contain some very important truths in connection with a great deal of error. The myth and the legend have not been eliminated, and the allegorical and miraculous have been mixed up with what is historical and true; but in the light of the process of evolution, it is easy for them to realize that all miracles must be elim-

inated, and, therefore, in the light of that foregone conclusion, there was no Primeval Innocence, and there was no Fall, and there could be no Redemption, and there can be no Incarnation, and one by one the doctrines drop away—absolutely every one goes, except as you may choose to look upon the Incarnation as a beautiful symbol of the longing that the finite mind has for the Divine; except as you may look upon the Atonement as a beautiful symbol of the idea that a man ought to be self-sacrificing and live for his neighbor, and not consider his own advantage; except as you may take each one of these doctrines as suggesting some beautiful idea.

Now, that is your Christianity. Do you care much about it? Is there anything for the poor man, anything for the troubled heart, anything for the sin-sick soul? Do you think it is worth while to send missionaries abroad to preach that? Why, it is metaphysics, it is a philosophy; that is all there is of it.

Christianity the Self-Revelation of God in Jesus.

Why, now, my friends,you say that Hegelianism is dead. But Caird is not dead; and you will find plenty of men who will interpret the Christian religion for you in the terms of philosophy. But still men do say that this purely metaphysical religion won't do, that the heart craves something that this does not satisfy, and the pendulum when it had gone just as far as it could go that way, must swing back. And now it has gone as far as it could that way; and men do say, "Let us get rid of this metaphysics. Let us get back to the historical Christ. Let us get back to Jesus." So, they get back, they get back. We are not Hegelian any more. We have left that now. We are with Harnack and the Ritschlians now. But then, what have you got? You have given up Paul and all his metaphysics, and his Jewish ways of looking at things, and you have gone back to the heart of the gospel, to Jesus. Very well. Now, what have you got?

You say, "You must not be metaphysical." Who was Jesus? Christianity, a piece of supernatural information? one answer. Christianity, a moment in a great process of evolution—that is the second answer. Christianity, the self-revelation of God in Jesus—that is the third answer. So, Jesus is the great revealer to us of God. And men who write about it write very piously, so as to deceive the very elect. And they tell you you must not be metaphysical. Why not? Then, if you can not be metaphysical, Who was Jesus? Did He rise from the dead? Yes or no. Now, I want a categorical answer, because if He stayed dead, that is one view; if He did not stay dead, He rose from the dead, and is declared to be the Son of God with power by the Resurrection from the Dead.

Did He live in a pre-existent state before he was born of Mary? Well, that is a metaphysical question, too, and we must not have any metaphysics in our theology. Was He "very God of very God?" Was He "God manifest in the flesh?" This is a hard question; they do not care to have this question put to them. But I want a categorical answer. I tell you if He was not God, you have no right to worship Him as such; and if He was God, you dare not deny Him. Which?

Now, they talk sentimentally to me. Now, they begin to tell me about His ethics. They begin to say. "We don't want metaphysics or dogma; we want the Sermon on the Mount; we want the moralities of the gospel." Do you? Very well. I will accommodate you. Well, come right up now. We will not discuss the doctrines. We will discuss just the morals. Our Lord says something with respect to divorce and the marriage state. What right had He to say what He did? Do you authenticate His teachings by His authority, or do you authenticate His authority by His teachings? Do you value Him on account of His teaching, or do you value His teaching on account of Him? That is the question. Did He have any right to speak? He taught them as one having authority, and not as the Scribes. Did He have the authority? I tell you that if He were a

mere man, if He were anything short of God, I have very serious doubts as to whether the fact that He taught should bind my conscience.

Well, now, supposing He is not God; supposing He is not divine; supposing there is nothing supernatural; supposing Nicodemus was all wrong (and I think Nicodemus is worth a whole congregation of modern apologetes), when he says: "We know Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him." Now, I say if you give up the doctrines and give up the metaphysics, and come down to simply the one historical Jesus of Nazareth, I wish to know **what authority He had that should bind my conscience;** and, then, why should I have these strict views of monogamy? Is there any intuition on that subject that anybody carries about with him? Have you got one? Are you dead sure, in the same way that you are that two and two are four and that every event must have a cause, that monogamy is the only rule? King David did not think so, and King Solomon did not think so; there are plenty of people all over this world that do not think so; so, if we are going to test an ethical question by the standard of intuition, as something that is self-evident and universal, you will find it hard to support this teaching as a part of obligatory morality.

Is it not true, therefore, that the question as to **who Jesus was** is a far bigger question than the question as to **what Jesus said?** Because the question as to the value of what He said depends upon the prior question of what right He had to say it. Oh, well, we are not out of the religion of authority yet, because we still have Jesus. He had authority. What authority? If you rob Him of His imperial purple, and deny Him His right to be Lord of lords, still this will not satisfy everybody, and they say, "You are still in the religion of authority, you are tying your Christianity to a book or to a man, to a person, to something external; and we will never get at the bottom of Christianity until we deliver it altogether from the trammels of external authority and find its divine authority inside." Very well, let us try it.

Christianity the Religion of the Spirit.

Christianity, in the fourth place, is the religion of the spirit. We have left Harnack and the Ritschlians. We are with Sabatier, now.

Now, what does he say? Sabatier says: "Christianity proves itself to the individual conscience by the witness of the Spirit." Now, I want to make a remark right there. He has written his book entitled "The Religions of Authority and The Religion of the Spirit," as much as to say that when he is dealing with the Spirit, **he is not dealing with an authority.** He is. Take up his particular beliefs—and there are not many left—but what few there are left, he is trying to back up by an appeal to the Spirit. "Paternal Theism," that is, the outcome of Christianity is that God is love, and if you are good, He will be good to you; and he supports that by the authority of the Spirit.

It is not a question of authority or no authority; but in his case it is an authority that you can not put your finger on. It is an authority that you can not locate. It is an authority that you can not define. How do you know the witness of the Spirit? How do you know? I would like to ask him. The mystic is just as subjectivistic as the Hegelian, only it is an emotional subjectivism. Do you think that subjectivism is the less subjectivism because it is touched with emotion?

And now you are in that state, and you say that that state of heightened feeling is the witness of the Spirit. How do you know? Where did you ever learn anything about any Spirit, much less about any witness of any Spirit? Did you not learn that out of Paul? Did you not get that out of the New Testament? What right have you got to be going around talking about the witness of the Spirit which you got out of Paul, after you have discarded Paul? How do you know what is the witness of the Spirit? You do not know.

Sabatier tells us we are now in the region of psychology and history. Indeed we are; and I tell you that when the psychologist gets hold of this religious state, and begins to subject it to the analysis that he is accustomed to, he will not know very much about the witness of the Spirit. He will probably tell us that that state of mind that we are in is abnormal, perhaps pathological, and that what we need is the treatment of the physician. You can not identify—that is your trouble—the witness of the Spirit. In the region of the psychological and historical? Yes. And there we are brought face to face with the fine distinction that they make so much of, judgments of fact and judgments of value. And they say to us, We may be a little mystical, or even in doubt; or we may go so far as to discard the judgments of fact altogether, so we keep the judgments of value. Why, "The Good Samaritan" is a fine story no matter who told it. "The Prodigal Son" is a fine story, no matter who told it. The sentiment of self-sacrifice is a great idea, no matter whether there is any real atonement or not. The sentiment of longing after communion with God is a great idea, no matter whether there be any real regeneration, or whether there be any Incarnation or not. So, they say the historical statement is a mere shell; it is the idea that counts. Is that all? Is that what Christianity means too? And, so, I have read men, who, when they had discarded the supernatural element of the Old Testament, tell me that the Old Testament furnishes many interesting lessons. Why you can preach about Joseph, if there never was any Joseph. You can preach about Abraham, if there never was any Abraham. Why, so you can, and so you could preach out of Æsop's Fables splendid sermons, if that is what you want, if you can discard the judgments of fact, and just keep the judgments of value. Bless my soul! whoever wanted such a Christianity as that? Why, my friends, need we make a fuss about the Christian religion, if that is the truth about the Christian religion? But the essence of Christianity is that these judgments of value become judgments of value because they are anchored in judgments of fact; **it is the fact that gives them value.**

Now, get rid of the doctrine of the witness of the Spirit, because that is a mere piece of emotionalism. Where are you now? You have given up Christ, you have given up the Spirit, you have got the ethics of the New Testament, and you are going to hold on to that. Where are you? You are down in moral philosophy. You have swamped your Christianity. You are just where Plato was, and Aristotle was, and Cicero was; and you have no more ethical guidance than they had. You have no more reason for believing in the distinctions of right and wrong than they had; excepting as Christianity has given us some new ideas in regard to our relations to one another. But, even then, the question may be raised whether Christianity was quite right. It may well be a question whether we have not gone too far in the practice of the passive virtues, whether it has not made us a little too soft, whether Christianity carried to an extreme would not make a very chicken-hearted set of people, and result in the production of the wrong kind of patriotism. That is what Nietsche said, and if Nietsche is right, we should glorify the Soldier and let the Saint take a back seat. You would say, as to whether you should rule your own spirit or not, that is something I do not know, and can not profess to care; but you must take the city at all cost! Something of that kind would be said. Now, isn't there something to be said for Nietsche? If Christianity is simply a piece of moral philosophy, and our value judgments are merely ethical sentiments, which in these days of keen analysis have undergone a great deal of scrutiny; if you go around among the moral philosophers—those of you who know what the moral philosophy is at the present day, the Utilitarians, Idealists, the School of Green and the School of Spencer—and ask them to be kind enough to give you the loan for a night of a list of virtues that you can tie to, and feel bound by,

and that will command your conscience, and that will stand the test of reason, satisfy your intellect;—I would like you to find the man that will do it. I know what I am talking about. You can not find him.

And, so, your Christianity drops down into moral philosophy. And your morality goes to pieces, except as morality is an instinct, except as virtue happens to be an appetite.

Ah, my friends, that is Christianity after you have discarded the Bible; in the hands of the modern disciples of the Destructive Criticism! I tell you that, in the interests of morality, in the interests of the home, in the interests of trade, in the interests of civil liberty, in the interests of all that is best in this life, and all that is bright with hope in respect to the life to come; we must keep our old fashioned Christianity; we must rehabilitate Paul; **we must get back, and back, and back, and back to Atoning Blood, or else we shall go on to atheism and despair.**

President Hall: We have listened, with intense interest, to the address of Dr. Patton. We are now privileged to listen for a few minutes to an address from Rev. Theodore E. Schmauk, D.D., of Lebanon, Pa., President of the Lutheran General Council and Editor of the Lutheran "Church Review." Dr. Schmauk will address you on another phase of the general subject.

ADDRESS OF DR. SCHMAUK

"Some Counts Against the Rationalistic Criticism"

Permit me to draw your attention to a distinction between a judgment of fact and a judgment of value. It is a judgment of fact that Dr. Patton spoke an hour and five minutes; it is a judgment of value that we might have listened another hour and five minutes without becoming tired.

My address tonight must be brief. The present assault on the Bible must be met, and that in a scientific way. In this work we need not less science but more. It would be a great mistake for us to question the motives of the critics, or to use against them the methods that the late Robert G. Ingersoll used against the Bible. By means of these one can give some hard knocks at what are popularly supposed to be weak spots in the Scriptures; but this method of attack, whether used for or against the Bible, is usually futile, and reminds one very much of the attacks and criticisms made by some Orientals upon our Occidental civilization. Take some vigorous Chinaman or some wily Brahmin, and the blows that he can deliver against our Nineteenth Century Western civilization will stun us for the moment; but after all, they do not touch the vital region. In spite of all the attacks made by Orientals upon the seamy side of American and European civilization, the superiority of the latter is not seriously questioned by any of us.

The subject we are considering must be dealt with **rationally and scientifically.** It is from this point of view that we are to offer what we have to say.

I. The Radical Criticism of the Day proceeds upon a hypothesis of Materialistic Evolution that is untenable.

Mr. Herbert Spencer, by the presentation of his evolutionary views, has done much to change the whole trend of modern philosophy, as popularly accepted. Perhaps the conclusions from his views have been more harmful in Biblical Criticism than anywhere else. Taking a materialistic view of the world, and assuming that man possesses in himself potencies that make for righteousness and necessarily develop into perfection, this philosophy takes away the need of a Bible, and is often content to move on its way simply ignoring the Scripture and its teachings as a back number, and developing in its stead theories of life and character and conduct that can only be indirectly connected with its pages. In

fact, Mr. Spencer's fatal weakness is that he attempts to explain completely the laws of higher development in terms of the lower. He has applied a mere biological principle as an adequate explanation of the phenomena of sociology, psychology, ethics, pedagogy and religion. In plain words, he has completely eliminated the moral and spiritual from the universe. What remains is not mind or soul, but tissue. That is the biological view by which he has set the laws of matter to originate and develop and control spirit. It need only be said that, ingenious as his deductions are, they fall short of the mark, by ignoring or leaving unexplained the main facts of the universe and human history, and that they will therefore be unable to stand the future test on account of this fatal error. All that is best in humanity is in eternal protest against the principles involved in the system of Spencer. And so is all that is best in the Bible.

II. The Radical Criticism proceeds upon the hypothesis of the late origin of the Old Testament Books, in its later forms upon their Post-Exilic Origin.

I wish to draw your attention to this simply to prepare the way for giving a comprehensive view of what may be said against the whole theory of the negative criticism.

1. All the positive evidence of the Old Testament itself is against that hypothesis.

2. All the positive evidence of the New Testament is against that hypothesis.

3. The evidence of ancient Jewish and Christian history is against that hypothesis.

4. The evidence of the later historical books of the Old Testament does not warrant that hypothesis.

5. The negative theory makes all Israel's literature spring from the period of a nation's decline and fall, which is as much as to say that we have harvests in winter time.

6. The principal argument of the negative theory for the post-exilian authorship is inconclusive.

7. The ground on which it rests is not adequately supported by the facts.

8. It explains other cognate facts in an unsatisfactory manner.

9. It fails to fit Deuteronomy into the time of Josiah and Leviticus into the time of Ezra.

10. It fails to explain the presence of many regulations that are meaningless on its own hypothesis.

11. It fails to present a plausible view of the personality of Moses.

12. It contradicts itself in explaining the term "Mosaic."

13. It fails to explain the rise of the Prophets.

14. It forces the words of the Prophets.

15. It assumes that the Mosaic Law was smuggled in twice.

16. It assumes a pious fraud on the part of the Old Testament writers.

17. The negative theory is essentially an artificial one.

18. It is essentially and wholly rooted in a desire to deny the supernatural.

19. The conclusions of the negative theory affect the authority of our Lord's teaching.

20. The negative theory throws overboard all external and traditional evidence.

21. The reasoning of the negative criticism is not freed from the weakness of its own mental type.

22. The whole theory is in all its assumptions, with one exception, dependent entirely upon internal evidence.

23. The negative theory is obliged to introduce a large number of reckless internal assumptions, redactions and interpolations. It fails to show why the redactors are not consistent ,and yet it rejects Pentateuchal legislation on the ground of inconsistencies.

24. The negative theory forces passages to make them agree with its hypothesis.

25. The negative theory needlessly assumes that writings are non-authentic.

26. It assumes that the same things will not happen twice, or be described over again.

27. The negative theory assumes that a writing which can be decomposed into two narratives is a compilation.

28. The negative theory assumes that similarities of style assure identity of authorship.

29. The negative theory assumes that dissimilarity of style assures different authorship.

30. The negative theory fails to note the real force of the argument from general internal consistency.

31. The negative theory fails to note the drift of the argument from the subject, style, thought, construction and words.

32. The negative theory assumes and permits the existence of writings in the age of Augustus which history now disproves.

33. The Post-Exilic theory is shown to be improbable, by the discoveries in Egyptology and Assyriology, and in view of the scenes, topography and characters of the Pentateuch.

On every one of these points a chapter of facts can be adduced fatal to the modern theory of the late or Post-Exilic origin of the Old Testament.

III. The Mediation Criticism, now in vogue, has no better foundation than the Radical Theory.

Permit me to draw your attention to the great difference between the two sets of men who are advocating the critical theory of the Old Testament. In the one class are those who attempt to preserve their Bible as the Word of God, while holding fast their radical principles; and in the other are those who throw it away. It is this Mediation-Criticism that is far more dangerous than the Radical Criticism, and which has now control of most of the chairs in the theological institutions in the United States; that produces a majority of the books that are being published on Biblical scientific subjects; and that is prepared to introduce its results and teachings into the Sunday-school and to inculcate its principles from various pedagogical foundations.

The extent of the mutilation of the Bible is something that one can scarcely realize. The theories of Wellhausen and Kuenen respecting the Pentateuch, and the more recent utterances of Frederick Delitzsch attempting to account for Genesis and the other books of the Pentateuch by a purely Babylonian origin, are so well known that they need not even be alluded to. The same may be said of the critical results reached by German writers and by such American critics as Professors Moore and Smith with regard to the period of the Judges and First and Second Samuel, while the Books of Kings and Chronicles are also being made a very centre of these historical attacks. The Psalms, it is well known, have been brought down to Post-Exilic times and to the period of the Apocryphal books, by many German writers and such English critics as Canon Cheyne. All the Prophets, with a few exceptions, have been torn to shreds.

In the New Testament, the book of the Acts of the Apostles was reduced to fragments by Bauer in the beginning of the Nineteenth century, and after being the battlefield of German critics from that time to the present, has been recently mutilated over again by one of the theological professors in this country. Matthew, Mark and Luke have been reduced to a merely human expansion of the "logia," and the gospel of John has been ruled out of court altogether. Even those Epistles which a generation ago were supposed to be unassailable have been reduced by later New Testament critics to a mere historical composite. Perhaps the most striking recent example is the attack of Professor Smith of Tulane University, in a late number of the "American Journal of Theology" and the "Hibbert Journal," upon the genuineness and authenticity of Romans. In conclusion, the Book of Revelation—always a target—has been annihilated over and over again, and by schools of criticism whose methods are diametrically opposed.

In consequence of these destructive results of purely negative criticism, we have hardly anything left in the Bible beyond some remnants of history and poetry, some codes of law and rules of conduct, some visions of the seer, some very lofty insights of the human soul; the whole of Revelation (as a specifically divine thing, not to be compared with

other great works of the human intellect) and the whole of the teachings of the Atonement and Redemption have disappeared.

IV. And now permit me to say in conclusion that **all the forms of this Rationalistic Criticism proceed upon certain unnatural and untenable postulates.**

In opposition to these may be presented certain rational and correct prinples that should be grasped and applied:

1. We should not expect inspiration to be susceptible of mathematical proof, for two reasons:

(1) It is not God's way of conveying any organic or vital truth to us, to make it capable of mathematical proof.

(2) Such proof would force a mechanical intellectual assent from all men, the very opposite of the voluntary spiritual assent God is aiming at.

2. We should not expect inspired knowledge to be less difficult and complicated in its proof than ordinary knowledge, for the themes it handles are vaster. Very little of even the best-established of ordinary knowledge is susceptible of exact demonstration.

3. We should not expect the problem of knowledge in inspiration to be less difficult than the fundamental philosophical problem of knowledge which is the sphinx of the human intellect, and which has been only partly grasped, and never yet solved. Plato, Aristotle, Anselm, Berkeley, Hume, Locke, Spinoza, Kant, Schelling, Hegel and Spencer have labored upon it, but none of them has found the golden key. Should we expect the intellectual paradox to be absent in the problem of our recorded inspired knowledge?

4. In any case of difficult fact to be decided in the courts we should not expect conflicting details to be absent in the evidence,—not even from the expert testimony; and paradoxes and mysteries naturally abound in inspired testimony. Our Lord's own utterances and testimony under questioning have this mystical, paradoxical character. Should we then expect the absence of all apparently conflicting testimony, and deviation from the ordinary principles of evidence in a recorded plan of God, so comprehensive that it embraces many ages and stages of knowledge and culture vast in themselves? Is this not in itself one main proof that the testimony of Scripture has not been manufactured, this fact that difficulties bristle in it, as they always do in true evidence in the courts; and that they are not ruled out of the Scriptural record, as they are not ruled out of the record of the courts?

5. Because a lawyer can not resolve all the contradictions in his evidence, does the jury therefore believe it to be false? Because the judge can not resolve the paradox in two conflicting statements of principle, and can not force them into absolute harmony, does he therefore declare them errant or declare them untrue?

That must be a marvelously penetrating intellect and a judicial insight of infinite intuition which would dare to go back through the ages, and, on the basis of such slender threads of induction as modern critics can gather (such as Bauer and others on the New Testament), resolve the paradoxes, harmonize the details, and declare true or untrue the apparently conflicting elements in records whose documentary methods are unknown to us, except from internal or speculative data. The themes with which these records deal profess to be the Word of the Most High to man in all the varied stages of the latter's thought and life, and the topics treated embrace the beginnings of the universe, the end of worlds, the Person of an Infinite Being, the salvation of the world, the operations of an Incomprehensible Spirit, and the mysteries of an inconceivable eternity. Shall rude fingers of human clay dare to handle these things recklessly or irreverently?

If the evidences of Christianity on these high themes be deemed trivial and trifling, surely the evidences that are marshaled against the records from Assyrian or Israelitish sources, by the men who dissect the pages of the Old Testament, are singularly inconclusive and trifling.

The session closed with prayer and the benediction.

10 A. M. President William Phillips Hall in the Chair

OPENING DEVOTIONAL EXERCISES

Dr. Burrell: Let us begin our service by singing No. 82:

"A glory gilds the sacred page."

Dr. Burrell: Now we will turn to Psalm cxix., Aleph and Beth, and read responsively.

Prayer by Dr. Burrell: O God, we thank Thee that, sitting high in the heavens, Thou dost still condescend to be with us; and we thank Thee that Thou hast not hid Thyself in Thy throne room with guards about Thy doors; but Thou hast been pleased to bow the heavens and come down to reveal Thyself. We thank Thee for this, which is written, "In the beginning was the Word, and the Word was with God, and the Word was made flesh and dwelt among us." We thank Thee that Thy Word was articulated in the incarnation so that we have Thy very speech in Jesus Christ; and, oh, blessed be Thy name that, in addition to Jesus, Thine Only-begotten Son, Who was here only a brief lifetime and in a remote corner of the earth, Thou has given us a complete Word which was written by holy men, moved by the Spirit of God, in which this incarnate Word is perpetualized and universalized so that all the ends of the earth know about Him. We bless Thee for the Bible. We bless Thee for Christ who speaks in the Bible, and we rejoice, O God, that we have such a perfect and sweet confidence in this revelation of Thyself in Thy Word. We bless Thee for Christ, we bless Thee for the Bible! and we pray for those to whom the truth of Thine entire Word is not clear. The Lord grant that Jesus Christ may seem to those whom He came to save, not as a Root out of a dry ground, but as Thy Fuiness in the Flesh. Oh, we pray for those to whom Thy written Word is not clear, who are not sure whether it is true or not. Do Thou help them, we pray Thee, to search a little more deeply, and with all deference to the fact that God knows more than they do, until it shall be as when Thou didst speak out of Heaven concerning Thy Son. Say Thou to these waiting, questioning, doubting ones, as Thou didst of the Christ, "This is My Beloved Son, hear ye Him." And, O God, is this asking too much of Thee, that Thou wouldst speak to us through Thy Word, to every heart and conscience, that we may understand what it says, and that we may respond to it? Hear us, O Lord, and bless us and all in this fellowship throughout the world. We thank Thee, that, though in this controversy, we are still at the eye of the storm,—there is a perfect calm there, because we are with Thee. We thank Thee that Thy Church stands through all the ages. O God, grant that the Church may be more and more loyal to all the landmarks of truth, and that Thy people who stand beneath these Heavens may hear Thy voice, and may none ever say, "Behold it thundereth." We ask it in Jesus' name. Amen.

President Hall: In opening this second session of the Convention of The American Bible League, I would like to announce that various forms of literature in line with the purposes of the League are to be found on the table out yonder in the vestibule; copies of "The Bible Student and Teacher," little slips giving an account of the inception and organization of the League and its plans and purposes, and also an advertisement from Revell & Co., of Sir Robert Anderson's latest work on the "Pseudo-Criticism," and various other publications that we are pleased to recommend for the reading and thoughtful consideration of all those who are seeking light on this great subject.

It gives me great pleasure to introduce this morning the last speaker anounced for last evening's meeting, who, owing to the lateness of the hour, was prevented from delivering the message unto us that I believe God has given him. It gives me very great pleasure to introduce Rev. Dr. S. L. Bowman, S.T.D., of Newark, N. J., the well known lecturer,

formerly head of the Theological Department of De Pauw University, a leading theologian and diligent student and expositor of the teachings of the Master, the Word of God. Professor Bowman will now address us.

ADDRESS OF REV. S. L. BOWMAN, S.T.D.

"Attack upon the Mosaic Authorship of the Pentateuch"

In Biblical Criticism there are Critics and Critics. These constitute two different and antagonistic Schools. The Rationalistic School propose to subject the Holy Scriptures to their own scrutiny and judgment as an appeal to reason, rejecting all that they cannot understand, which means all that is Supernatural; overlooking the indispensable fact that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Truly, as a skeptical philosopher (Schelling) remarks: "Nothing is more doleful than the occupation of all rationalists who strive to make that rational which declares itself **above** reason."

The Scriptures appeal to man's spiritual nature and point to his spiritual interests; accordingly he must have the spiritual preparation of mind to realize and appreciate these provisions. Now, the School of Loyal Faith, while by no means ignoring the just rights of reason in its legitimate exercise, holds that the Word of God is His Revelation addressed to human reason, and yet that in so far as it reveals, it is something above reason. The rationalists of the Destructive School—whatever may be said of their **judgment** in view of the fact that they reach conclusions which are remarkably antagonistic to one another —make loud claims of possessing a monopoly of the scholarship of the twentieth century. And they have long had their say, that they might complete their work. But now the field is open for the opposing School to be heard in reply, and its ability and scholarship will be made sufficiently obvious in the destruction of their skeptical postulates, of which posterity will form a just judgment. An indestructible conviction abides in the assurance of Isaiah (xxviii. 16): "Thus saith the Lord God, Behold I lay in Zion for a Foundation, . . . a tried stone . . . a sure Foundation; he that believeth shall not make haste."

I propose to restrict my remarks to **the Pentateuch and its disputed authorship, as related to the Historic Moses,** as constantly voiced in the New Testament.

I apprehend that I shall not render myself liable to the charge of arguing "in a vicious circle" in violation of the principles of logic, in that I shall cite the authorities of the New Testament to prove the facts of the Old. For we are not at liberty to regard the Bible as one single Book, as respects human authorship and authority. Nothing could be more obvious and evident than that it is a Collection of Sacred Writings, embracing sixty-six books in number, written by different men, living in different countries, in different centuries, expressed in different languages; yet when brought together into combination, found to constitute a marvelous unity in plan and design, as a Revelation exactly adapted to the condition of universal mankind. And it should be carefully remarked that the Scrolls of the Pentateuch in the Synagogue were not at all divided into distinct **books** known as Genesis, Exodus, Leviticus, Numbers and Deuteronomy, as we have them now in print. These several titles were an afterthought intended merely to be descriptive of the special subject-matter contained in each; so were the arrangements into the several chapters and verses. The Jews themselves designated the Pentateuch תּוֹרַת מֹשֶׁה i. e. the Law of Moses; and their Rabbis styled it "the five-fifths of the Law."

Critical Argument from the Names of God.

One principal objection alleged against the Mosaic authorship of the Pentateuch

is the use made of two different names attributed to God, supposed to justify the inference that there were at least two, or even many, authors involved in writing earlier documents which then were reconstructed into one, which is our Scriptures.

The first Name ascribed to God in the first verse is **Elohim**, which is derived from the word **El**, meaning power. That is, the supreme Person reveals and identifies Himself before man, by His creation of the material Universe. To sentient natures nothing is so impressive as the idea and exercise of power; and nothing is so powerfully impressive as a God of Power thus revealing Himself to primeval man as pictured in the wondrous Creation. Then in the second Chapter we find another Name for the God of power; the Name Jehovah, which again is derived from Havah (הָוָה) which means to be, to breathe—this is, the self-existent, immutable One. Hosea says, "Jehovah is His Name" (xii. 6). Why is this new Name then introduced? Because **living, breathing** creatures are here mentioned as now brought into existence, in distinction from the material Universe; and if Yahveh be the restoration of the lost pronunciation of Jehovah, the very **form** of the Name is understood as revealing **God as the Cause** of the existence of His creatures. This is **progress** even in His revealing Names to man: (1) the Divine Personality of power, as Creator of the material Universe; (2) as Jehovah the self-existent First Cause of living Creatures; (3) and finally the two Names used conjointly to identify Him as the One eternal God of power and life. As a process of revelation to the understanding of Adam of the mutual relation between God and Man—the Creator and the Creature—could anything be happier?

Yet Astruc, a Roman Catholic physician to Louis XIV. of France, in the seventeenth century, and his followers ever since, have not been able to see in these Scriptural Names what Adam saw and understood from the first, that this God of creative power had constructed man into a being, and constituted him into His own very image and likeness, when "the Lord God [Jehovah-Elohim] formed man out of the dust of the ground and breathed into his nostrils [נִשְׁמַת חַיִּים **Nishmath Khayyim,**] **not** "the breath of life," but plural, the breath of lives—animal life, which alone would leave man a mere brute, intellectual life which placed him out of the brute category in intelligence, and **spiritual** life which made him Godlike; "and man became a living soul" (ii. 7). These destructive critics can discover only the merest indication—certainly not any conclusive proof—that the Pentateuch must have been originally written, as they surmise, by different writers, who used these two names distinctively in prior documents, which afterwards some unknown and unnamed Redactor took in hand to edit, and so doctored the scriptural statement, working it up into a oneness, placing the two names together as they now appear in Genesis.

Do such speculative guesses really require serious refutation? I once knew a young minister who for some reason best known to himself wrote in his first sermons, "Jesus," "Jesus," "Jesus"; later on he changed his mind and wrote **Christ, Christ, Christ,** and finally he concluded to write the two names together, Jesus Christ. Now, employing the very same canon of criticism used by the Destructive Critics, these sermons must have been written by at least two different authors; and the two names brought together by some redactor. I knew that young man about as well as I ever knew any one, and I feel entirely safe in saying that I know better; for I was myself that young minister! The circumstance is without significance, except to illustrate how **thoroughly superficial and unwarrantable** are such conjectures as are applied to these Scriptures. Fairness in criticism demands that the same canon which is applied to secular and unsacred writings, shall be applied to the Scriptures. Remember that no adverse critic has been able to tell us who the Elohistic and who the Jehovistic writers were who antedated Moses; and who the redactor was of whom they claim to know

so much. And what is fatal to their recorded conclusions is the fact that these adverse critics disagree and quite antagonize each others' opinions. Well, I for one am not yet prepared to surrender what has been constantly regarded for three thousand years as a statement of historical fact, for mere conjectural fiction.

The Argument from the New Testament.

Now glance at the evidence furnished by the authority of the Evangelists, Apostles, and even by Jesus Christ Himself, in the recognition and application to the Mosaic authority and authorship of the Pentateuch.

Believers at least will realize repose of conviction and faith upon noting that the writers of the New Testament, and also our Savior, constantly and without variation or contradiction ascribe to Moses under God the authorship of these writings.

That he had all the literary acquirements and qualifications for the work, was attested by Stephen in his last moments when he said:

"Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds" (Acts vii. 22).

Moreover his integrity is vouched for by the author of Hebrews (iii. 5):

"Moses indeed was faithful in all his house as a servant [of the Lord], for a testimony of those things which were afterward to be spoken."

Then the Apostle Peter affirms and confirms (Acts iii. 22) the choice of Moses as the human type and representative of the coming Christ announced in Deut. (xviii. 18, 19):

"And Jehovah said unto me . . . I will raise up a Prophet from among thy brethren, like unto thee; and I will put My words in His mouth; and He shall speak unto them all that I shall command Him."

This assured belief of the Jews in the time of Christ is a fact beyond question or recall, as applied alone to the Historic Moses, for, when Jesus opened the eyes of the blind-born on the Sabbath, the Pharisees reviled both him and the Christ, saying:

"Thou art His disciples, but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not whence He is" (John ix. 28, 29).

To the refractory Jews respecting their steadfast faith in the Moses of Scripture, Jesus Himself said:

"Do not think that I will accuse you to the Father; there is one who accuseth you, Moses in whom ye trust. For had ye believed Moses, ye would have believed Me, for [mark the singular pronouns] he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 45-47).

So Moses alone is recognized as the prophet of Christ in the Pentateuch, and "his writings" are those which our Lord indorsed, which are no others than those which we have now.

John Chrysostom, the "golden-mouth orator of the fourth century," remarked:

"Moses did not put his name to the Five Books; nor did the historians who wrote after him prefix their names to their writings; but the blessed Paul everywhere prefixes his name to his Epistles—excepting to that of Hebrews, where he had reason to be on his reserve. Why is this [distinction]? [Because] they [the evangelists] delivered their writings to those who were present when it was needless to put down the name. He [i. e. Paul] sent his writings to those at a distance, in the form of an Epistle, where the addition of a name was necessary" ("Homily on Romans," B. 9).

I. Test the Book of GENESIS.

(1) In John's Gospel (i. 45) it is related how that

"Philip findeth Nathaniel and saith unto him: We have found Him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth."

The authenticative references stand verified in Gen. iii. 15; xxii. 18; xxvi. 4, etc.

(2) John again states (i. 17):

"For the Law was given by Moses, [but] grace and truth came by Jesus Christ."

In viii. 19, 22, Jesus addresses the Jews:

"Did not Moses give you the Law? Moses hath given you circumcision, not that it is of Moses, but of the fathers. . . If a man receive circumcision on the Sab-

bath, that the Law of Moses may not be broken, are ye wroth with Me because I made a man every whit whole on the Sabbath?"

This Mosaic Law of circumcision was originally ordained by Jehovah unto Abraham, the progenitor of the Jewish race, and is recorded in Gen. xvii. 10, 11:

"This is My Covenant which ye shall keep between Me and you and thy seed after thee. . . It shall be for **a token of the Covenant** between Me and you."

(3) The first three Gospels (Matt. xix. 4; Mk. x. 5; Lk. xvi. 18) record that the Pharisees once approached Jesus on the subject of **divorce**, saying:

"Is it lawful for a man to put away his wife for every cause? Jesus replied: What did Moses command you? And they said, Moses suffered to write a bill of divorcement and to put her away. Jesus answered: For the hardness of your hearts he wrote you this precept. But from the beginning of the creation, God made them male and female."

The identification of the Mosaic authorship, and the verification of the reference to Genesis, can be found in Gen. ii. 24; v. 2, and also in Deut. xxiv. 1-4.

II. Test the Book of EXODUS.

(1) The Apostle John represents Jesus as saying:

"Did not Moses give you the Law?"

The verification is in Ex. xx. 24, and in Deut. xxx. 4. In Ex. xxxiv. 3, 4, we read:

"And Moses came and told all the words of Jehovah. . . and wrote all the words of Jehovah."

In Deut. xxxiii. 3, 4, we read:

[Every one] "shall receive thy words. Moses commanded us a Law, even the inheritance for the assembly of Jacob."

(2) In Matt. xv. 4, and Mk. vii. 10, we read: "For Moses said, Honor thy father and thy mother;" which is authorized and verified in both Ex. xx. 12, and in Deut. v. 16.

(3) Paul, in 2 Tim. iii. 8, makes distinct reference to the names of those Sorcerers and Magicians who by their arts undertook to oppose Moses when he wrought miracles before Pharaoh for the deliverance of Israel—the only place in the Scriptures where their names are mentioned:

"Even as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobates concerning the faith."

Verified in Ex. vii. 11.

(4) In Hebrews viii. 5, we have:

"A copy and shadow of heavenly things, even as Moses is warned of God when he is about to make a tabernacle; for saith He, 'See that thou make all things according to the pattern that was showed thee in the mount'."

And in Ex. xxv. 40, it reads:

"See that thou make them after the pattern which hath been shown thee in the mount."

And again in Numbers viii. 4:

"According to the pattern which Jehovah had shown Moses; so made he the candlestick."

(5) When Paul stood alone before the Jewish Sanhedrin, pleading that he had lived in all good conscience until that day, Ananias, who had usurped the high priesthood in the absence of the Roman procurator, commanded that the Apostle be smitten on the mouth with the iron heel of a shoe.

"Then Paul said unto him [Ananias], God shall smite thee, thou whited wall, for sittest thou to judge me according to the Law, and commandest me to be smitten contrary to the Law! and they that stood by, said, Revilest thou God's high priest? And Paul said, I knew not, brethren, that he was high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." This is verified in Ex. xxii. 28, which reads: "Thou shalt not. . . .curse the ruler of thy people." (Comp. xx. 20-22, etc.)

III. Test the Book of LEVITICUS.

Jesus having concluded His Sermon on the Mount, descended to the plain and cured a leper of his malady, saying:

"Go show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them" (Matt. viii. 4, confirmed by Mk. i. 44).

And in Lev. xiv. we find the ample authentication and provision for the priestly inspection of such case, and the offering to be made by the cured, where it is expressly stated that the Lord spake unto Moses (ver. 1) these directions.

IV. Test the Book of NUMBERS.

In the fourth Gospel (iii. 14), it is represented that Jesus said unto Nicodemus:

"As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him, may have eternal life."

In Numb. xxi. 7-9, we find the identical historic occasion, and a description of the event given in detail:

"And Moses prayed for the people. And Jehovah said unto Moses, Make unto thee a fiery serpent and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it shall live."

V. Test the Book of DEUTERONOMY.

(1) In 2 Cor. xiii. 1, the Apostle Paul says:

"At the mouth of two witnesses or three shall every word be established."

Our Lord according to Matthew (xviii. 15, 16) said:

"If thy brother sin against thee, go show him his fault between thee and him alone. . . .if he hear thee **not**, take with thee one or two witnesses, that at the mouth of two witnesses or three, every word may be established."

The warrant for these two references and citations is found in Deut. xvii. 6; xix. 15: The Lord said unto Moses:

"One witness shall not rise up against a man for any iniquity. . . .at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

(2) The Sadducees said unto our Lord:

"Moses said, If a man die having no children, his brother shall marry his wife and raise up seed unto his brother" (Matt. xxii. 24; Mk. xx. 19; Lk. xx. 28). This arrangement is provided for in Deut. xxv. 5. (Comp. Gen. xxxviii. 8).

(3) On the afternoon of our Lord's rising, while journeying toward Emmaus, which was about seven and a half miles from Jerusalem, Jesus opened the understanding of the two disciple companions:

"Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures, the things concerning Himself. . . .These are My words which I spake unto you while I was yet with you, that all things must needs be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me" (Lk. xxiv. 27, 44).

Biblical scholars understand how that Jesus here refers to the three grand divisions of the Old Testament supposed to have been arranged by Ezra and his coadjutors upon his return from the exile; and not only the Pentateuch, but each division of those Scriptures absolutely bore witness to the closing events of Christ's life as then cited by Himself —first of all, **Moses** is mentioned as another name for the Pentateuch, then the Prophets as such second division, and last of all, the book of Psalms, which stood the first, for all the other books included in the third and miscellaneous division of the Old Testament in the time of Christ.

Moses recorded the very first predictive statement respecting the Seed of the woman (Gen. iii. 15). This however conveyed merely the promised **Fact** of the Messianic Redeemer. Who He would be, what His character, through whom He should come, and when He should appear, no one could know. It was not until the time of Abraham that it was revealed from what **Nation** Messiah should spring (Gen. xxii. 18); or until the time of Jacob that people could know of what **Tribe** (xlix. 8); or until the time of David that they learned of what **Family** (Psa. lxxxix. 3); or until the time of Isaiah that they knew that He would be born of **a Virgin** (Isa. vii. 14); or until the time of Micah that they knew of what **place** (v. 2); or until the angel Gabriel appeared and hailed Mary as **the Person**, as "highly favored of the Lord," the one "blessed among women" (Matt, i. 20-23; Lu. i. 26-28). Here is **progressive** Revelation, constant and undeviating, brought forward just as fast as the apprehension and appreciation of men could receive the knowledge of the magnificent movement of God in His undertaking the Redemption of the world.

Here are twenty or more express references found in the New Testament writers, including many sayings of the Lord Jesus, **all identifying Moses as the author of the Pentateuch**, attested in every one

of the five books included. Many more of indirect allusions could be adduced in further proof of the Mosaic authorship. We are now left to our own choice, whether to accept the witness of Matthew, Mark, Luke, John, Stephen, Peter, Paul, the writer of Hebrews, and above all, the authority of Jesus Christ Himself, as to the authorship of the Five Books, against the speculative opinions, conceits, wild conjectures, and sheer assumptions of the Destructive Critics, who deny the time-honored authorship of the Historic Moses.

Where is the man who is willing to stand up before all Christendom and insist that neither our Lord Himself nor His Apostles knew what they were talking about, or did not mean what they said, when they so repeatedly and emphatically ascribed the authorship of the Pentateuch to the Historic Moses?

Second General Topic

"PRACTICAL CONSEQUENCES OF THE ATTACK ON THE BIBLE"

President Hall: After listening to the instructive and interesting address of Dr. Bowman, necessarily left over from last evening, we now proceed to take up the regular topic of this morning: "Practical Consequences of the Attack on the Bible." Men of large experience, who have had peculiar advantages for observing the practical consequences of the dissemination of the current false views of the Bible, have been selected to address you on some phases of this topic.

It gives me special pleasure to introduce to you as the first speaker, Rev. Albert H. Plumb, D.D., Pastor of the Walnut Avenue Congregational Church, Roxbury, Boston, Mass., whose theme is: "What I Have Seen of the Results."

ADDRESS OF REV. DR. ALBERT H. PLUMB

"What I Have Seen of the Results"

Mr. President and Christian friends: While I appreciate very warmly the honor and privilege of making here certain observations which I am anxious to press upon the public mind, I must, at the outset, call attention to two things.

One is that the topic asigned for this session is not one requiring the learning of a Biblical expert in all the questions involved. Experts have their value. They sometimes claim an exclusive hearing, but, as Gladstone said, "We do ourselves wrong if we bow to the authority of experts out of their peculiar province." Were this not so, I would not have been present among this body of distinguished scholars; but I have felt that the common man is competent to understand consequences. Indeed, our Lord sent the common people, you remember, directly to the Old Testament Scriptures to settle the greatest of all questions, "What think ye of Christ?" saying "They are they which testify of me." And so I have ventured to think that any one who has knowledge of the philosophy of cause and effect can say what the effect of certain principles involved in this discussion must be; any one who has been at all conversant with history will be enabled to see what the consequences have been in the past; and any one at

all alert and sensitive to spiritual interests is competent to say what is now the effect, occurring all around us everywhere, of certain principles under discussion. And as I have been trying for some forty-five years to preach the Gospel within sight of the gilded dome of the State House in Boston, and as I have had the privilege and honor of sitting for over twenty years on the Prudential Committee of the American Board of Missions every Tuesday, there have been thrust upon me all the time some of these evil consequences, and also the good effects of the contrary principles, and therefore I venture to hope that an ordinary minister may not be out of place in this scholarly company today in making known what he has seen.

The second thing is, that it is a matter of inexpressible grief for a man to have to state what he must of these consequences. I said I was eager to do this, not that it is a welcome task, but because of its vital necessity and vast importance.

True, it is to be said that these harmful views do not always do as much harm as they ought to; that is, God does not always leave a man to the unhappy influences of any one destructive principle. He supplies, in His gracious providence, counteracting agencies which limit the deleterious effect; and I am happy to say that among those counteracting influences oftentimes I have observed the power of the lovely Christian character of some of the higher critics. And yet I must remember they were not nurtured on this diet, and I ask myself, if a generation is trained on this new food, what sort of Christians will they be? When there is time to reap the harvest of this new sowing, what will the harvest be?

I was present years ago at a symposium in Dr. Joseph Cook's parlors. There were gathered at the meeting many distinguished philanthropists, men and women of culture, but who rejected the Christian religion. One of those ladies remarked, "Time was when you used to conjure by the memory of our praying mothers, but we are of the second generation of unbelievers, and that argument does not apply." The more's the pity.

And so, it is not as a disputant, with an "I-told-you-so," that I come here, but with sincere sorrow, sorrow of heart.

I. And the first point I make in regard to the destructive influence of the higher criticism is, that its eagerness to present every possible captious objection to the Bible greatly ministers to our natural aversion to spiritual truth, and promotes in the public mind a suspicious complaining attitude towards the Book which, in view of its kind intention and its useful influence, it does not deserve.

You remember perhaps a work that appeared many years ago on "The Philosophy of the Plan of Salvation," written by President Walker. The introduction to that book, by Professor Calvin E. Stowe, pictured two men, Contumax and Benignus, who were cast up on a desert island. Benignus fell on his knees and thanked God for saving his life, while Contumax growled that he had lost everything he had. On looking around, they found a little cavern, and there was material for fire, and coarse raiment and good, plain food. The one was full of praise that the benignant government thought so kindly of them, while the other complained that he never had worn such clothes in his life, or eaten such food, forgetful that the necessities of the case limited such provision.

Now, we are all sinners, and God is holy, and the Bible comes as a remedy for our sin, that we may be at peace with God. The hard facts in our situation were here before the Bible came, and the Bible is to be looked upon primarily as coming to help us. But by the necessities of the case, if we ever are to be reconciled to a holy God, there must be certain severe conditions, and that we do not like. This disposition to find fault with the truths of the Bible is too prevalent. It does not need to be fanned into flame, as the critics are doing, in that they are all the while dictating to the Almighty how He should have been pleased to reveal Himself and His plan of salvation. They say, "Why didn't

more than one writer mention this?" "Why didn't another writer mention that?" "Why didn't he do it oftener?" "Why don't we find this?" and "Why not that?" All these things minister to this complaining spirit, and that is a wrong spirit. We ought to welcome the Bible with an expectant spirit, because we have evidence enough that the intention of the Bible is good, and we ought to look kindly on its provisions.

II. The second charge I make against the Higher Critics as to the evil consequences I have observed, is, that in their appeal for perfect candor, in asking us to come to the Bible as we would to any other book, they are making a claim which, in view of the valid evidence of its authority, does violence to our intellectual nature, and also to every grateful instinct of the Christian heart.

Why, to comply with that request were to commit a degrading crime against our profoundest intellectual convictions. We should be false to the dictates of tender Christian gratitude were we to come to the Bible as if we had never seen it. Oh, my friends, we have seen it, we have tried it, we know it by experience.

When I was a boy fifteen years old, a clerk in Western New York, I felt that the great crisis of my life had come; that God was calling, and it was to imperil my soul not to come to Him at once. Then and there I tried to yield to His claims, but I was in great anguish and doubt. There was a good woman whom I saw at the prayer-meeting who marked some passages in my "Daily Food." "Fear not, thou worn Jacob. I will help thee, saith the Lord." My name was not Jacob, but that promise just suited me. I was not a worm in value, but I was in impotence. My cry was that of the hymn:

"Yet save a trembling sinner, Lord,
Whose hope still hov'ring round Thy Word,
Would light on some sweet promise there,
Some sure support against despair."

I clung to that promise in my hour of distress as a man does to a spar in the drowning waves.

"Be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

Do you think now I can ever come to that promise, or to the Book of Isaiah, without a feeling of prepossession in its favor? Speak well of the bridge that has carried you safely over a chasm!

We have a room in our house called Fred's room. Fred has been in heaven four years. There are a couple of pictures hanging in that room; one of them is a picture of one of our sea-side resorts in the summer time, and the other is a picture of that same resort when the wild tempests of winter are on it, and a dismantled wreck lies there. These two pictures hang upon the wall by one cord, a piece of rope ten feet long and one inch thick, and it was by that cord that my boy was bound to the rigging of that vessel as it drifted helpless nine hours in a November storm. The last twelve years of his life and his precious companionship were due to that rope. Dear friends, can I ever go into that room and look upon that rope as upon any other old rope?

I have a friend, long a missionary in India, one who has known so much about the Bible women in that land, and loves the Bible so gratefully that in passing through a room sometimes she can not restrain herself from going where the Bible lies, and laying a caressing hand upon it. The feeling we have for that book is not like that we have for any other book, if we know anything about it in our experience.

III. Furthermore, it seems to me that the critics create the impression very largely in the public mind that they are doing great service by controverting everything that is dear in our Bible, and that they are yet to be regarded as friends of righteousness, and no one is ever to object to their course, or question their standing in the church.

Here is the Boston **Transcript** of last Saturday, telling about this meeting and saying that "Orthodox leaders deplore the launching of the Bible League," because "religious strife is feared." It adds:

"The orthodox leaders admit that the higher critics have never been controversialists. These critics have stated their positions candidly. They have not sought to force them upon others. The league comes in at this time and brings controversy with it."

Now religious controversy is not necessarily an evil, any more than President Eliot's holy war in his magnificent contention just now for the "joy of work," against the misconception and prejudices of certain valiant knights of labor. Why don't the secular editors, who often blame ministers for standing up in behalf of certain principles as against others, take their own medicine, and quit arguing about trusts and the labor problems? Has there ever been any other way in which men come to a more general agreement as to facts and opinions than by discussion, unless it be by the test of practical working, and that involves argument, to show which works best and is more nearly true? The controversies of the Church have by no means been confined to trivial matters; some of the greatest heroes of the ages have been noted controversialists, whose work was a necessity and an honor, and resulted in imperishable treasures for mankind.

As human nature is, however, religious controversy often brings a strain upon kind feeling, and is liable to work incidental harm. And the responsibility for introducing religious controversy, with all its perils, rests always upon those who introduce new views, and thus controvert received opinions.

The first sentence quoted above would be exactly true if one letter were omitted: "The higher critics have ever been controversialists." Leave out three letters from the third sentence, and that would be true: concerning their opinions, "they have sought to force them upon others"; not only by the force of the better reason as they think, but by the arrogant claim of authority, many of them asserting, and most of them implying, that about all the brains and all the scholarship are so far on their side, that our "sanity" may be doubted if we do not accept their conclusions. If their efforts have been censured, it has been because of the spirit and method sometimes shown; never to challenge their right of inquiry. Congregationalists especially are utterly impatient at the erection of any barrier to free thought. No fetters on the mind, no restraint on the right of free inquiry. But the critics have no monopoly of free speech.

Freedom to attack existing beliefs implies freedom to defend them. The liberty to assault the citadel of truth is no more sacred than the liberty to defend that citadel. If anyone and everyone who calls himself a higher critic is free to build up his earthworks, and plant his batteries, and train his guns, and keep up perpetual cannonade against whatever cherished belief he feels called upon to demolish, he must not be surprised, or his friends hold up their hands in holy horror at religious strife, if at length, after long patience, some answering shots from the heavy artillery of Christian defence come thundering along his way.

Yet, as the critic's destructive work is directed at the whole body of Christian believers, charging them with teaching error, it names no person in particular; and, since the reply of necessity must be aimed at the individual critic, outsiders sometimes think such personalities are unfair, and cry "Persecution!" The critics themselves, however, do not, for they are used to it, having on hand all the time such bitter controversies among themselves.

A few months ago the versatile and volatile Rev. B. Fay Mills resumed his peculiar and most remarkable advocacy of his new evangelism in Wisconsin. It was asserted "that he now throws all doctrinal controversy overboard, throws aside all theological discussion and presents truth in which all churches meet." This is what he calls "constructive work," in a recent personal letter, in courteous reply to a friendly note of inquiry from me: "I will neither criticise men, nor institutions, nor doctrines, nor will I reply to criticism." But in the same breath his next Sunday sermon

was announced as "The True Biography of Jesus." Constructive work, indeed! What could be more violently destructive of the foundations of the faith of the churches than thus in effect to denounce the accepted biography of Jesus as false? This is precisely what many of the higher critics are doing, controverting our belief in the record of Jesus's life and work.

It seems as if some of these men want to eat their cake and have it too. They want all the reputation of being leaders in the Christian Church, and yet tear away the foundations on which that Church stands. Thus they develop a low moral sense as to the responsibility of the position of representative exponents of the Christian religion. The right to hold and teach opinions destructive of the Christian religion is not consistent with the right to stand as the friend and teacher of that religion.

IV. The disposition of some of our critical friends to deny the authority of God's written Word, and install in its place the ideas of the critic as to what the Bible ought to teach, and what ought to be true, is fostering an offensive human pride and greatly imperils the rare and precious virtue of humility.

I was at an installation the other day of a fine young minister. His paper very properly said: "I believe in the Divine authority of the Bible in matters of faith and practice"; and then he added, very improperly: "The reason why I believe it is that the Scriptures find me." The next man may say: "Some parts of the Bible find me and other parts do not, and those I reject." That installs the man's opinion instead of the Word of God in the place of spiritual authority. Every man makes his own Bible, according to that.

Thus the author of "The Christ of To-Day," in arguing that all will be saved because he thinks "the human soul is forever indispensable to Christ," says, "Many texts may be adduced from the New Testament against the idea of a Divine Choice inclusive of humanity; but these isolated passages must be read in the light of the great declaration of John: 'God is light, and in Him is no darkness at all'." Among those texts thus trampled under foot are some of the most solemn declarations of our Lord, concerning the judgments He will pronounce at the last day. My opinion, the judgment of a poor sin-blinded mortal on my way to the judgment seat of Christ, is thus made to override the judgment of the Judge on the throne, simply because I have a feeling that Christ's words cast a shadow on the character of God. This is where we are left when we deny the authority of God in His written word. And I submit, it ought to be, and from my observation I find that it is, hurtful to a person's character to assume this lofty prerogative of sitting in judgment on the truth of Christ's words. It is placing a man on a pedestal, very flattering to human pride, but very destructive of the true humility befitting our condition. The function of reason comes in when Christ presents His credentials to us. He said of those who sinfully rejected His words: "If I had not done among them the works which none other man did, they had not had sin." By many infallible proofs he is accredited at the bar of our reason as a trustworthy witness. Concerning the subject matter of his testimony my information is so meagre, and my mind so liable to be prejudiced, that for me to dispute his testimony, is to do violence to right principles of conduct. It is to show such an unreasonable self-sufficiency as constitutes a deplorable blemish on one's character.

Many years ago we had a glowing prospectus from a great publishing house in this city, announcing a splendid volume they were to print, giving the **expurgated words of Jesus.** The author informed us how deliberately and devoutly he had weighed, in the extremely delicate scales of his super-sensitive subjective sensibilities, all the words attributed to Jesus, and now, at last, the world might be very sure it had got back to the real Christ. Well, what became of this one more endeavor to doctor the New Testament to suit a conceited man's whims? By long search I

found a single dust-covered copy in the Boston Public Library, safely entombed with a thousand other paltry products of human folly.

Before I was a minister I was a produce commission merchant in Buffalo; and when I wanted to buy a quantity of flour I would go on board a vessel and try the different brands, taking a pinch in my fingers to decide by the feeling something of the quality, and the adaptation to different markets. I have been reminded of this when I have seen the self-assurance of some critics, taking up, as it were, in the fingers of their subjective sense, a certain portion of Holy Writ, and shutting their eyes to all external evidence, oracularly saying they **feel** that this passage was written a thousand years later than its alleged date. Taking up another passage, they say, they **feel** it is wholly spurious, and must be thrown out altogether. A third passage they examine, and gravely decide that their **feelings** will allow that to stand, at least for the present. For such critics to demand that their feelings shall give law to everybody else is not the way to cultivate humility.

I had a habit, some years ago, of going around the house in the dark the last thing before retiring, to see that the lights were out and the fires safe. I went one night through the dining-room and thought I would go to the window and see what the weather promise was for the morrow. I never could go straight in the dark, and I went beyond the window, and got hold of a map on the wall, and put my head behind it, and looked to see what the weather was out of doors. "Well," I said, "it is the blackest night out there I have seen for a long time!" When I let go the map its rustle showed my mistake. I went back a little and pulled the shade away and looked out, and there the sweet stars were shining in their serenity. I was not in the right place; and, my friends, we need to get into the right place, as Daniel did. "Are your windows open toward Jerusalem, to hail the coming of the King?"

V. Furthermore, the critics, in weakening the authority of the Bible, weaken moral restraints.

They claim they do not. They say the Bible is more precious and more powerful when you get rid of all these objectionable things; many pretended miracles which criticism throws out; and what is left is better adapted to be useful. But somehow there are people that don't seem to think that way. One of them was saying lately: "Our minister is so busy telling us how many things there are in the Bible that we must not believe, and how many there are that it is too early to tell whether we are to believe them or not, that he leaves us in such a haze that for many days sometimes neither sun nor stars appear."

If any one thing is clear in regard to human duty, it is the obligation to keep holy the Sabbath day. In the constitution of man, in the Decalogue, in the example of our Savior, in the providential favor attending Sabbath observance, God has made known His will that one day in seven should be set apart for religious uses, so far as the claims of necessity and mercy allow. Any man who breaks the fourth commandment weakens those moral restraints which religion alone can supply, and which are indispensable to the maintenance of social order.

A public example of such violation of God's law was lately given in sight of hundreds of young people, and against the remonstrance of Christian teachers, by one who thus showed that his reverence for the Bible and his regard for the moral restraints it provides had been lessened, his claim to the contrary notwithstanding, by his efforts as a leader in the destructive criticism of our time.

In an argument recently a young minister, when a passage from the Bible was quoted against his position, instantly responded, with an air of finality, "Oh, but that is in the Old Testament."

"It is written," "it is written," again and again exclaimed our Lord, in that awful hour when the world's salvation was trembling in the balance; when alone with wild beasts in the wilderness He wrestled in dire encounter with the

arch fiend against all the subtlest temptations of hell; when, if He had swerved a hair's breadth from the line of perfect restitude, He would have been forever incapacitated for His mediatorial office. It was to the Old Testament then that He turned for spiritual strength and safe guidance in the ordering of His conduct. Can we deride His example, and despise that source of power to which He resorted in His bitterest conflict with our common foe?

I knew a minister for whom the destructive criticism had destroyed faith in the Bible. He left the ministry, and he refused to let his children attend Sunday School, for he said: "They would have so much to unlearn when they grew up." Some of them have grown up, and if you knew the sad facts as I do, you would agree that those families who bring up their children on the Sunday newspaper, are not as likely to succeed as those who "desire for them the sincere milk of the Word, that they may grow thereby."

I was at an installation, and a Congregational minister, who held the new ideas about the Bible, said to the young minister: "I congratulate you on entering the ministry at a time when Christianity is sloughing off its old forms and putting on the new"; and he went on as if everything was "without form and void," as the world was in the first chapter of Genesis.

The minister who gave the address to the people told the old story about the skipper on a fishing-smack, who went below for a nap, having put the helm in the hand of a new man, telling him to steer by a particular star. By and by, the man got asleep, and when he awoke, the star was away behind him. He waked up the captain, crying, "Captain! Give me another star, I have got by that one."

That is the claim of a great many people; they think they have got beyond the eternal guiding-stars, when the trouble is, their own heads are turned. All this tends to weaken moral restraint. That minister who was counselling his friend and giving him congratulations because everything was in a state of flux, now thinks there are a great many men that are wiser than Jesus ever was. He says if Jesus were alive now he could give Him points. Now, do you think that is good for public morals?

VI. Again, in thus weakening the authority of the Bible the Written Word, you are paralyzing Christian effort.

Dr. Wayland used to say there is one thing that the Church has never appreciated, and that is, the power of prayer. It is an exalted privilege to lift the floodgates by which the Almighty pours out on mankind the blessings of His grace. Are we not continually urging Christians to a higher estimate of the value of prayer?

But I know several pastors who have given up their midweek prayer-meeting to give lectures on Higher Criticism. The views of these erratic men got a voice in one of our religious journals, setting forth the idea that there is a question whether this great instrumentality has not outgrown its usefulness, and prayer-meetings ought to be abandoned.

Within a fortnight, at the spring meeting of two Congregational Conferences in Massachusetts, comprising some sixty churches, I heard profound expressions of regret that doubt on such a matter had been so foolishly spread, and that such a question had found a place on the printed programs, and in the discussions of two such important meetings. It was said, when the early Church was enjoying the Pentecostal gift, certain brethren continued with one accord in prayer and supplication with the women; and we read of a place by the riverside where prayer was wont to be made. But at once the reply is ready: "That furnishes no guide, for, you know, scholars are not all agreed on the historicity of those details in the Book of Acts."

Take another instance: Our Boston Monday meeting of Congregational ministers was addressed a few years ago by a very estimable and scholarly clergyman on the higher criticism. This professor advised us not to preach in

our pulpits on these matters, but to give afternoon lectures. "For," he said, "if any of your thoughtful people think that their pastor does not know that Moses did not write the Pentateuch, or that there were two Isaiahs and perhaps more, you will lose your influence as a competent religious leader." He also said the conclusions of the higher criticism are only matters of opinion which do not affect our work in bringing men into the life of God. I am compelled to take issue squarely with this view of the practical effect of these opinions. Opinions shape conduct. Ideas control life. Our belief concerning the messenger may give force to the message, "They will reverence my Son," that is, if they think He is God's Son. Christ speaks of those to whom the word of God came, and our effort to induce men to yield to the demands of this Word of God are directly and powerfully hindered when the critics tell them it is not the Word of God at all, but a fraud, a pretense, palmed off as the Word of God, by certain parties for partisan ends. At the very time the above plea for the harmlessness of the higher criticism was made, the pastors addressed were engaged in an earnest effort to induce many young people who seemed to be entering the Christian life to confirm their new purpose, and ensure their growth and usefulness, by coming to Christ's table in affectionate response to the Savior's tender desire, and in loyal obedience to His express command. But according to the historical methods of a distinguished higher critic, whose writings were then being pressed upon the public attention, whose manifest desire to rid the ordinance of the Lord's Supper of its expiatory teaching, shapes his treatment of the narrative, our young people were being told that it is not certain that Jesus ever instituted the supper, that while there may be a sentimental naturalness in the usage to those who care to observe it, there is no divine authority for its observance. This is only one of the ways in which the destructive criticism, now constantly coming into our families in certain publications, weakens the hands of pastors in their spiritual work.

VII. One thing more, the radical higher critics take away our Lord by destroying our confidence in Him as a competent and trustworthy guide.

Christ called the Old Testament the Word of God, and declared its authority: "The Scripture cannot be broken." He said it testified of Him; He constantly referred to it as a truthful record of God's dealings with men; He quoted it as the end of controversy in the practical guidance of life for others and for Himself. But the higher critics say that in all this He was either mistaken, or repeated popular misconceptions which He knew were not true. In either case we can say, "They have taken away my Lord."

At an examination of a theological student not long ago, he said: "There is great doubt among scholars whether there ever was such a man as Abraham." "What do you think?" he was asked. "Well," he replied, "I am inclined to think, on the whole, he was a myth and not a man." Now if Christ did not know whether Abraham was a myth or a man, He could not say, "I am the light of the world;" and if He knew he was a myth and not a man, and yet spoke of him as a man, He could not say, "I am the Truth." Christ said to the Jews: "Your Father Abraham rejoiced to see my day and he saw it and was glad."

Thus the higher critics do not leave us either the intellectual competence or the moral trustworthiness of Jesus. What sort of a gospel have they left us to take to this poor, lost, sin-blinded world?

Suppose the recent claim of Canon Henson and other critics is accepted as true, and we agree that Christ had not a virgin for His mother, that He did not rise from the dead, that miracles do not happen. It is said, we still have Christ's ethical teachings; but divested of their authority as the utterance of a divine Christ, every man is at liberty to dispute even those ethical teachings.

Moreover, it is something more than an ethical scheme, more than a system

of moral philosophy, this sin-smitten race needs. What of the spiritual teachings of Christ, of His office and mission, and the relation of the soul to God? Pretty much all those teachings which are distinctive here, the critics tell us are "irrational and superstitious accretions, the outcome of pagan and barbarous ages." And to account for those supposed accretions, the critics of the New Testament and of the Old seem to know or imagine a great deal concerning the partisan motives of various schools of thought, or of certain unknown writers they suppose existed at the proper time to work these wonderful changes in the record. But the result is that if we trust the conjectures of the critics, we shall listen in vain to hear that voice that has been sounding down through the ages, and echoing in the hearts of innumerable mighty heroes of faith, through whose valiant service the religion of Jesus has been transforming society, exalting humanity, and moving the race on towards the millennial glory.

And when we turn away from the noisy din of the critics, moved by the irrepressible longings of our spiritual nature, we hear again resounding in the innermost chambers of the soul, the voice of that radiant One who is walking amid the golden candlesticks, the Churches of His love, saying: "All power is given unto Me in heaven and in earth." "The Son of Man is come to seek and to save that which is lost, and to give His life a ransom for many." "I came down from Heaven not to do mine own will, but the will of Him that sent Me. And this is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." "I am the resurrection and the life." "The hour is coming in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth." "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another."

It is a matter of vast concern for me, for every soul of man, whether any one ever said all this who had a right to say it, or whether such voices are the echoes of pitiable folly and sacrilegious fraud. And therefore it is a legitimate undertaking in which we are here to-day engaged, in pointing out the unscientific, untrustworthy, unwholesome character of that destructive criticism which hides from suffering humanity its adorable Redeemer, Who alone is able and mighty to save.

That is to say, this is a worthy engagement on occasion. President Wayland's homely phrase was wise: "Do not spend much time in boosting up the Bible." We do not. This Convention voices the occasional efforts of the friends of the Bible. Our main work all the time is to preach the Word of God, to teach the Bible, to apply its authoritative principles to all the complicated problems of life, and to exemplify its teaching in our lives.

"For the Word of God is quick and powerful, living and active, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is quick to discern the thoughts and intents of the heart."

President Hall: We will now have the pleasure of listening to Rev. Dr. Remensnyder, of St. James' Lutheran Church, in this City, in further discussion of the general topic, "The Practical Consequences of the Attack on the Bible."

ADDRESS OF REV. DR. REMENSNYDER

" Christianity Placed On Trial "

That a crisis confronts Christianity is not to be denied. Never has there been such a concert of energetic thinking directed against the cardinal tenets of the Christian faith. The peculiarity of the situation is that Rationalism within the Church is joining its hostile forces with those without. Secular thinkers treat orthodox Christianity with curt intolerance, assuming that the victory over it is already won. And with vast learning and immense painstaking, brilliant scholars, professedly Christian, are turning the fire of a destructive criticism upon the Bible. While declaring that their aim is to give us the real message of the Bible, and claiming a motive to honor it, they are insidiously destroying the main grounds upon which can rest any belief in its inspiration or any respect for its authority. This new attack on the Bible has evidently put Christianity anew on trial.

And constantly it is urged, that we must look upon the Scriptures from a totally new standpoint, that Christian theology must undergo a radical reconstruction, and that the great and essential Christian doctrines must submit to cardinal modifications. The Bible is simply a book of moral edification, not a revelation of divine truth. If Christianity will not thus adapt itself to the spirit of the age, we are told that it can not survive, but will be relegated to the niche of an effete, outworn faith.

But let not the hearts of believers fail, nor let any one waver in his firm, full confession. It was meant that the Kingdom of God should pass through just such crises as this. True faith is but purified and strengthened by the severity of the crucible. Time and again has the Church met such crises, when the powers of darkness have prematurely rejoiced, and when the hearts of Christians have grown faint. But ever has she issued forth victoriously from the peril, and entered upon a larger and more prosperous career. But the point for us to weigh is that this has not been done without effort. Victory can not be won by inertia, listlessness and indifference. Attack must be met by defence. Sleepless aggressiveness must be resisted by untiring vigilance. Scholarship must be answered by scholarship. Specialists must be refuted by specialists. If we allow the citadel to be carelessly defended and exposed, we must not be surprised if it be taken by assault. It is a burning shame if the confessors of Christ manifest less of interest, ardor and sacrifice in standing up for His cause, than those exhibit who are bent on overthrowing it. At present, not only do Christians seem not to be sufficiently awake to the danger, but they are allowing to the enemy almost a monopoly of zeal and enthusiasm. One can not but admire the patient, tireless study and microscopical investigation which extremely latitudinarian critics are giving to every book of the Bible. The most difficult secrets of history are explored. The most improbable and impossible hypotheses are formulated. Every conceivable literary outfit is brought into play. Money is expended with the most lavish liberality. The press is used with unparalleled energy, and these negative views are circulated far and wide. They are touching and influencing every channel of current thought. Especially is the effort made to popularize them, to present them in such attractive guise as to win the ear and gain the mind of the public. The situation reminds one of a witticism of Henry Ward Beecher. In the hall of the Twin Mountain House in the White Mountains, where he spent his vacations, he observed a painting which represented a huge mastiff asleep, with a fine piece of meat between his paws, which an agile little cur is quietly and dexterously getting away with. "This scene," humorously remarked Beecher, "fitly represents the conservatives and the radicals in religion. While the massive watch-dogs of orthodoxy are securely asleep, the vigilant poodles of destructive thought are stealing away

the faith from the hearts of the people." Still, there is no peril, if we but do our duty, for God is on this side of Zion and its loyal servants. But the holy treasure of our faith can only be preserved by the fidelity, the learning, the mental effort and activity of its defenders. Christians must be awake to the emergency. They must think, must read, must have an intelligent acquaintance with the questions at issue, and must be quite as able to repel, as others are to assail. They must call for and liberally support evangelical publications. It is but by thus contending earnestly for the faith once delivered to the saints that it can be maintained inviolate. And evincing this vigilance and putting on the whole panoply of God, no one need have the least doubt or tremor as to the final issue. The Bible, Christianity and the Church will come forth from this crisis triumphant as from every other.

What, in a word, will be the practical effect, if by our failure to recognize the fact that Christianity is on trial in this attack, we do not meet it with timely, energetic resistance?

The authority of the Bible will be weakened, in fact, practically destroyed. Its spiritual authority rests upon the fact that it stands unique in literature. Other books and moral writings are the product of the natural human mind. But the Bible claims to be given by men supernaturally inspired to know the will and truth of God. The extreme higher criticism explains the Bible by the same natural process by which merely human writings have arisen. It is absurd to contend that when the Bible's unique basis of authority has been thus removed it can any more wield the supreme influence over the consciences of men it has had all through the centuries.

It is indeed the satire of logic to allege that the more a foundation is undermined the more secure the building is made; that the more a wall is riddled and battered down, the stronger it becomes as a bulwark of defense; that the more a narrative is proven to be a tissue of myth, legend and fable, the more authentic it becomes as genuine, sober history; and that the more the Bible is shown to be a patchwork of falsehoods, pretended miracles and pious frauds, the more it will be looked up to as a moral code, demanding respect and obedience.

Again, the cardinal tenets of Christianity will be swept away. These destructive attacks at first were merely aimed at the verbal inspiration of Scripture. But from the form it was a short step to the substance. Says Harnack: "Jesus does not belong to the Gospel"—meaning that the Church's Jesus, the divine Christ, is not there. Cheyne repudiates the atonement. Henry Preserved Smith denies the resurrection. And so, one after another of the pillars of the edifice of evangelical Christianity is dragged down. This result Canon Henson has already reached, for he tells us that every supernatural fact and doctrine of the New Testament must go.

Further, the foundations of morality will be impaired. Ethics that do not rest upon religion are unable to check immorality and sin. Remove the supernatural sanctions given by a personal God, immortality and future judgment, which are found in the Bible only, and there is no adequate deterrent from wrongdoing, no sufficient motive to men to choose duty to the sacrifice of pleasure.

Finally, irreparable harm will be done to those outside of Christianity. The most potent argument to draw men to the Church is the authority of the Word of God. But when Christians no longer accord the Bible this place, why should the world trouble itself about it? What is it to them then, more than any other book? In practical effect, then, these so-called modern views and this New Theology, so far from pouring new light on the Bible, flood it with darkness, and, displacing this venerable volume from its seat as the bed rock of religion, morality and civilization, will turn the world backward on its axis to the dark ages of history.

Let, then, Christians everywhere be aroused to the crucial nature of the struggle. And standing in impregnable phalanx for the Word of God and the

altar of our faith, as did the saints and fathers of old, we will win a victory which will make epochal our age by one more of those great triumphs which shine like mighty sea marks along the shore of Christian history.

President Hall: Among the organizers of The American Bible League, and among those who have for years prayed that God might stir up His people to some definite organized action along the line of campaign that is represented by this Convention, I can give the name of the one who is now to address us, the pastor of this Church, our much-beloved friend, Rev. Dr. David James Burrell.

ADDRESS OF REV. DR. BURRELL

"Preachers and the Dictionary"

I observe that a good many of the speakers have had something good to say of the Bible, but there is one book that is being seriously neglected, and I should like in making reference to the practical consequences of Destructive Criticism to pay my very reverential respects to that other book. The Bible is the Gibraltar of the Church, it is true; but, good people, the Bible would not mean anything to us if it were not for another book, which is in sore danger by reason of Destructive Criticism in these days. I mean the dictionary. I speak now for the dictionary. I am not a bit afraid for the Bible; I am afraid for the other book. I am not here to save the Bible from danger. God forbid! On last St. Patrick's Day, when the procession was coming up here on the avenue, a little girl with her pet dog was down below, and the mother was up in the window above, and they were watching the procession. The dog got into a great nervous fury, and was barking and running, and the little girl was greatly troubled, and she called out, "Mother, come quick! Jip is going to bite the army!" I am not worrying about the army. The Bible can take care of itself; but I am worried about the book that is back of the Bible. It is losing its definitions in these days.

Now, in all seriousness, brethren, I reckon among the most calamitous results of the metaphysical speculations that have been pursued by our friends upon the other side of the Biblical discussion in these last days, the complete overturning of definitions. That is one of the bad things that has come out of it. Now, words mean something. Words ought to mean something. It is immensely important that we preachers, when we stand in the pulpit, should define things, and stand by the definition of things. A man who counterfeited a coin in Great Britain in the olden times, paid the penalty with his life; counterfeiting was death. To utter a spurious word deliberately is vastly more calamitous than to utter a spurious coin.

When a man stands in this place, ordained by God Almighty to stand here, and speak the truth in the name of the Christ of Truth, he is bound to stand by his Bible and by the definitions and terms given in the dictionary with respect to the great doctrines which are outlined in the Word of God.

A friend of mine went up to Boston, Dr. Plumb, a little while ago, and heard one of your ministers who is a very bright man, and a warm friend of mine, and who is so far off that I don't know whether he believes he wears shoes or not. But I do know my friend came back and said to me, "I never heard such an orthodox sermon as that was!" Now, in point of fact, if he had known the man as I did, he would have known that he had a dictionary of his own.

Now, I say there is a whole line of important words, and practically they are the words that make the entire chain of terminology in Christian doctrine, and this whole list of technical words is being used in one way by men who are loyal to the Scriptures, and

by men on the other side of this controversy in a totally and fundamentally different way. Inspiration, Atonement, Vicarious, Resurrection, even Immortality, all these words are used in undictionary ways. Men are using them in the pulpit and explaining away the significance of the doctrines they were intended to designate. They are doing it all the while, and the people do not know it, and they sit in the pews and think that the pastors believe in these things.

Now what is the consequence?

The result is disastrous to common honesty and to our confidence in human nature, and it is thus around the whole circumference of our ecclesiastical life.

And not only words such as I have indicated, technical words, are twisted, put on the rack and twisted, tortured until they scream out things that neither the Bible nor the dictionary ever meant they should, but untechnical words as well. Take that little word **"is."** You would think everybody knew what **is** means; yet there are men who are preaching the gospel of Jesus Christ who do not know its meaning, but are using it in outré and outlandish and lawless ways. I say the Bible **is** the Word of God, and I want to mean it; but I do not know a man on the other side who would not say "the Bible is the Word of God." But what does he mean by **is**? He has got a little stock of reserves at his back when he says "is." He means only that there are some things in the Bible which are true and which, like all other truth in the world's literature, came from God. In point of fact he regards the Book as largely false, involving no end of incredible fables and legends, made up considerably of forged documents, teaching frequent error in both doctrine and ethics. If he really holds that opinion, why, in the name of common honesty, does he not say so? If he means that the Bible merely **contains** a modicum of truth why should he say "is" rather than "contains?" He is bound to speak so that the people shall not misunderstand him.

He is turning aside from the traditional use of the word, and he is bound to say so. I would say to the best friend I have on the other side: he must explain if he is using the word in an outlandish way. **"IS** the Word of God"—does he mean that? Brethren, he does not mean what the people think him to be saying, at all. I can convict him right here and now. Bring me a hundred books, a hundred books that are accepted by the public as books of generally acknowledged truth: Macaulay's History, Green's, all the other histories—pile them up here; and books of science, books of common philosophy—pile them up—a hundred books. Let the Bible be the hundredth book. Now, I will call before you the man who represents the Destructive Criticism of which we are speaking today, and by all that is holy in truth, that man is bound to say that the one-hundredth book there has certainly less of truth in it than any book of all the other ninety and nine! It is not only not the best of books by all the canons of common judgment; it is the worst and least trustworthy of them all! And yet, they will say to you without a lifting of the eyebrows, without a word of reservation or of qualification, "The Bible is true." "Oh, yes, the Bible is the Word of God." Now, you see they have turned the thing topsy-turvy. "Is" means "is not," doesn't it? I say that is not honest.

There naturally follows from this etymological confusion the demoralization of the ministers themselves. It is recorded that in the period of Roman decadence the priests, as they ministered at the altars, smiled in each others' faces, to think how easily they were deceiving the people. Their level of common morality was no lower than that of the Christian minister who leads his congregation in repeating, "I believe in Jesus Christ, the Son of God, who was conceived by the Holy Ghost," while privately affirming, "It is nothing to me whether Jesus was begotten by the Holy Ghost or by Joseph of Nazareth." In such cases the fine edge of honesty has worn off, and manly courage has gone with it.

Now, do you begin to see that the dic-

tionary is of some consequence? It makes a difference how men trifle with definitions. That is a far-reaching calamity that comes from this Destructive Criticism. It was born in the fact that men were timid at the first in anouncing their conclusions, and it lingers still because they know that the great multitude of the people who sit in the pews are loyal to the Word of God.

A second result of this sinister use of historic and well-defined words and phrases is seen in a diminishing attendance at church. Preachers who believe and affirm their convictions without mumbling or mouthing usually have no difficulty in getting a hearing. But the times are too earnest and strenuous for a meaningless theology. Men and women are too busy in these days to trouble themselves with "ifs" and "perhapses;" and they have too much common sense to listen to preachers whose vocabulary can not be depended on. Commerce declines when Bank-note Reporters have to be used to determine the value of common currency. So it has come about that, in certain portions of our country where this kind of preaching prevails, the Sabbath services are thinly attended and not infrequently churches are abandoned altogether. I can go, my dear Dr. Plumb, up into some portions of New England with which I am thoroughly familiar, and find you churches there filled with void because Ichabod is written over the archway and the congregation with the glory has departed. That is true, isn't it?

I know what some of you ministers are giving them there, and it is not confined to New England. Why should the people come to hear a man cast reflections upon the truth of the Word of God, air his doubts and add to the misgivings of the individual man, when God knows that he has enough of his own? He does not need to go to church for that. Give the people truth and they will come. The churches where God's Truth is being ministered are not lamenting today over the loss of a congregation. I say that deliberately and I mean it. The average business men—and I speak to busy men, and wives who are cumbered with much serving, too—and we have reached an age in the history of the world when they are too busy in the hurly-burly of life to go anywhere to hear ifs and perhapses, or loose phrases about anything—they want a man to stand up in the pulpit and if he has any convictions, utter them squarely in plain English, and without indirection. You won't go to this church or any other church to hear a man propound conundrums and hypotheses to you. O, man, on the road to the Judgment Bar of God, don't waste your time that way! Get out of the church where you hear only the sermon of a man who does not believe the gospel he preaches, or is explaining away by the use of false phrases or misused words the truth which he is in covenant bound to preach to the people. The people understand. The reason why they are not going to some churches is because what Lincoln said is true, "You can trust the people, they are not fools."

A third result is seen in the lack of candidates for the ministry. There are Theological Seminaries, where a negative or destructive criticism is taught, that have to beat the woods for students. And why not? Why should a youth devote himself to a ministry that has no purpose but to ask unanswerable questions or root up convictions in the souls of men? The Seminaries that teach positive truth, while not wholly unaffected by the general sentiment, are numerously attended by as earnest and able a body of students as ever devoted themselves to the service of Christ; but, as to the total list of candidates, there is a considerable falling off. And again I ask, Why not? What, in the name of youthful zeal and holy ambition, has a negative or equivocal ministry to offer a young man? Why should he consecrate his life to tearing things down and throwing things overboard? Or, more important still, why should he deliberately set out to preach doctrines which are discounted, in words twisted out of their usual sense? The average young man is rational. Give him something worth

doing and he will hasten to the task; but the glory of youth revolts against the thought of beating the air.

But, though I thus speak, I have no misgivings as to the final outcome. Neither the Bible nor the dictionary is in any real danger. The "Impregnable Rock of Holy Scripture" will stand, like Gibraltar, when the wreckage of the hostile fleet is scattered on every side. The prime purpose of the Bible League is neither offensive nor defensive; it is intended to be a fellowship of people who are like-minded as to the trustworthiness of Scripture and the positiveness of the truths contained in it. We believe in the Bible as the Written Word and in Christ as the Incarnate Word of God; and, in saying that, we employ words in their usual sense, have no desire to qualify, and we mean precisely what we say. It is a goodly company. "Blest be the tie that binds!" The work of defending the Scriptures is merely incidental to the real purpose of the organization as I understand it. We propose to lend ourselves to the positive and constructive teaching of the vital truths of our religion as set forth in the Scriptures. Our desire is not to tear down but to build up; not to instil doubts but to strengthen faith; and in all things to buttress our teachings with the ultimate authority of the Word of God.

President Hall: In closing this morning's session of the Convention, we are to have the privilege of listening to the testimonies of some of the most distinguished men in this country, as we have listened to such men in the addresses already delivered this morning. They will speak briefly and right to the point, as they always do, and I am sure that all of you who remain for the few moments they are to occupy will be glad that you remained. I trust that you will bring with you this afternoon as many of your friends as you can possibly induce to come.

It gives me great pleasure to introduce the Rev. Robert Russell Booth, D.D., LL.D., of this city, Pastor Emeritus of the Rutgers Riverside Presbyterian Church, and ex-Moderator of the Presbyterian General Assembly, who will now address us.

ADDRESS OF REV. DR. ROBERT RUSSELL BOOTH

"The Claim of a 'Consensus' of the Scholars"

I have so much respect for the brethren who are to speak after me that I shall be very brief in what I have to say. The subject has been so presented from different points of view, in the services of last evening and this morning, that as to the substance hardly anything that is novel can be said. Yet there are always personal impressions; and the experience and convictions of one who has seen this evil growing on this ground for fifteen years, and who has faced it, and who has suffered in the process, entitles him at least to utter a word of thanks that this League has been established, and that it is here to stay.

I have been for a very long time in the service of the Presbyterian Church here in New York. The contemporaries of my early ministry were men like Dr. Phillips [to Chairman Hall], your grandfather, who, compared with many that are now upon this field, were as giants unto pigmies; and I can imagine what a sense of horror would have filled those men if they had foreseen the things that have been said and done by some among us in respect of the Holy Scriptures.

What I would say briefly concerns what I hope to be the clear outcome of this Bible League. I hope that in its future activity, in the first place, it will be enabled to dispel the **ignus fatuus** of a "consensus" on the side of the Destructive Criticism. Now, this is a thing that has not been said here by any of our brethren, and it is perhaps the most important thing to have said. The "consensus," imagined, fictitious, unreal, of scholarship in regard to these views, is the dark cloud that has hung over us

from the beginning. There is no such "consensus;" and yet the people do not realize that this is the fact. They have been misled by the journalists, who are always ready to present criticisms and objections as if they had been proven. Almost every one gives the impression that the scholarship is all on the side of the Destructive Critics, and yet when we rank up in line, man by man, taking for example, the published list of the adherents of this League, I will say that among the men who have thought and studied most deeply, and who can claim to be in a comprehensive sense, Christian "scholars," there are five to one in this country against the Destructive Criticism.

The ablest thinker that I knew in my early and mature life was President Julius Seelye, of Amherst College, the best able to formulate a proposition that had to do with a question of evidence. We were students together. As he was nearing the close of the voyage of life, he said to me: "I have spent two years on this subject, and I find the evidence is utterly inadequate to sustain the allegation." And yet we are constantly confronted by those who are so positive in their assertions that they remind us of the famous edict that was issued from Threadneedle Street by the Nine Tailors, "We, the People of England!" We may safely put up against the writings of Wellhausen and the recent works of Delitzsch the works of Prof. Fritz Hommel, and that masterly work of Frank Möller, published by Revell, which is an absolutely decisive weapon against the new Deuteronomic theory. We cite as against men like Driver and Cheyne, a name that is hardly ever mentioned among us, the oldest Hebrew scholar in Great Britain, Dr. Stanley Leathes, who has utterly demolished, on the ground of verbal comparison, the claim of the Two Isaiahs; and as against George Adam Smith we name such a man as John Urquhart; and, even in this country far and wide, the silent scholars that have not yet been counted. We expect that they will be counted before the verdict is reached. These men have been quietly resting, not realizing that there was such an emergency upon the Church of God.

I say then that the first thing is to show that weight of scholarship is in favor of the traditional view, the only view that is credible, because it is in no other way possible in history that such a method of construction of the Word of God should have been realized.

I want also to have the people understand—and that has been brought out in this meeting—that it is the testimony of the Lord Jesus Christ that is impeached in this crisis, and the point of my assertion is this: four hundred times as Bishop Ellicott has shown, the Old Testament is cited with the approval of the Lord Jesus Christ. If He was by a kenotic process emptied of His knowledge in respect to so plain a subject as His Father's Book, upon which He testified, what value has His assertive knowledge on any subject whatsoever? If, however,—as was said by one of the professors in an institution on the neighboring hill—the critics will frankly tell us that He did not know, then I say, What did He know? If He was ignorant of knowledge which in that age was within the range of ordinary human faculties, how shall He tell us of things divine and eternal? And how did He know that God so loved the world that He gave His only Begotten Son? I tell you, brethren, that when Jesus Christ has been thus discredited, the very being of a gracious God has been obscured; for Nature tells nothing of the love of God. I am afraid of Nature; I tremble at its convulsions. I am overwhelmed at the confusion that everywhere reigns around us. It is, in many of its aspects, a world of gloom and pain and death, and it is only Jesus, the Resurrection and the Life, the Brightness of the Father's Glory, that has taught Christendom that there is a God of Grace and Mercy, who forgiveth sin. Now, let it be understood that it is the very being of God as God, and the Father of our Lord and Savior, Jesus Christ, that is involved in this controversy; for in impeaching His testimony in regard to common things, He is discredited at every point.

One thing more, and that is the ques-

tion of honesty. We are living in a time that to old-fashioned men seems perilous. There are scenes and transactions in the financial world that are simply appalling in contrast with the standards of forty and fifty years since. And there has come over the ministry of the Church in many quarters a sentiment of concealment and repression which is as a taint upon character, and which justifies the suspicion of the people that the ministers do not mean just what they say when they speak of the threatenings of the Word of God. Here, for instance, is an illustration: there is in this city a minister—whether he is an Episcopalian, Methodist, or Presbyterian, does not matter—who confessed that when he used the Apostles' Creed he did it with mental reservation, saying to himself, when he came to the words "Jesus Christ who was born of the Virgin Mary," "as they say," and applying the same interpolation at the words "rose from the dead." Brethren, a man who can do that has set his foot in the way of hell! That is blasphemy against the Holy Ghost! I trust that there are but few such; and yet Canon Freemantle did not hesitate about a year ago, in a convention of the clergy of the Church of England, to declare that he disbelieved in the Virgin Birth; and yet the next day he recited the Apostles' Creed!

Can we wonder that crime has appeared in the community, and that men find excuse for easy virtue, when the very teachers of the righteousness of God are willing to descend to such concealment?

I would ask you also to realize that this attack comes upon us, not from without, but from within. For nineteen centuries the Church of God has been a Warrior Church. Through controversy and through conflict it has come up out of the wilderness leaning on the arm of the Beloved. But, here today in the very midst of us, is a condition of treason; and it is a treason that is using the resources of the Church, the salaries of her ministers, and the sacred endowments established by the sainted ones who are now in the presence of God. What honest man can look at Andover and not be ashamed that such things should be possible? And when we think of those who have endowed our seminaries, who have wrung oftentimes from their poverty the sums by which they have been enabled to make their gifts, and realize that some of these institutions are consecrated to the destruction of that which they were intended to upbuild; then we feel that the emergency that is upon us is altogether unlike that of the continuous conflict of the Church of God with foes that are avowedly such. Celsus and Porphyry, Bolingbroke and Rousseau, Thomas Paine and Robert Ingersoll,—they have called for no Bible League, for they are enemies outside our lines; and they have gone to their own place, and no one reads their books. But when we have to do with those who are questioning about the Old Testament and the New, about Jesus Christ Himself, deceiver or deceived, then we feel that the time has come for the Church to realize that these are not friends, but enemies, that are in the midst of us.

And we shall stand in all fidelity to this work that we have thus begun. The world will not love this Bible. The world will not love the Christ of the atoning sacrifice; but if the time should come when the Presbyterian ministry becomes degenerate and unworthy, and when the Methodist and the Baptist cease to proclaim the old doctrine of expiation and redemption, then we shall find that, sad as it may be, there will be a mighty tide of human souls that will hasten, if no other way is seen, to the old historic Church, in spite of all that there is corrupt therein, and that Roman Catholic Church, that has been faithful to the Word of God, notwithstanding all that she has added to it, would be the last refuge of despair. But this will not be the outcome of the conflict. We expect the triumphant on-going of this work; we expect to enroll on our list of members Archbishop Farley, because his Church and he stand for the Bible; we expect and confidently call upon Bishop Potter, whose church establishes its Scripture lessons for every day and every Sabbath from the Old Testament and the New, to which they are solemn-

ly pledged,—we expect that they will join in some sense this movement; and that all these evangelical leaders, with the multitude of the church who are preparing to stand on High in the blood-washed throng, will be with us in heart and spirit, if not by the actual enrollment of their names. Let us remember that the power of God will be our strength in this movement, and that it is our simple purpose to uphold the Word of God that liveth and abideth forever.

President Hall: The last of the speakers at this session is the Rev. William T. Sabine, D.D., Bishop of the Reformed Episcopal Church, and Rector of the First Reformed Episcopal Church of this City, who will now address us.

ADDRESS OF BISHOP SABINE

Mr. Chairman and Fellow Christian Friends: The time for lunch has come and we are all pretty tired after this feast of reason and this flow of soul, which have been most delightfully encouraging and edifying; and so I feel sure that the best thing for me to do now is just to offer a little prayer that I have always prized in our Liturgy, a prayer for the Bible that is very precious to us all. I would like to say much, but I will just say how glad I am to look into the faces of so many true friends of the old Bible, who stand fast and firm for the Book in its integrity. Now, let us pray:

"Blessed Lord, who hast caused the Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by the patience and comfort of Thy Holy Word, we may embrace and ever hold fast that blessed hope of everlasting life, which Thou hast given in Thy Son, our Savior, Jesus Christ. Amen."

President Hall: In concluding this session I would invite your attention to the program for the afternoon session. Remember that the session begins promptly at half-past two. The topic is "Groundlessness of the Present Rationalistic Claims." The first special topic is "The Identity of the Present Views with Those Propagated One Hundred Years Ago." The second special topic is "The Uncritical Character of the Present Application of the Rationalistic Principles to the New Testament." Upon the first special topic we shall have an address by Prof. Howard Osgood, D.D., LL.D., of the Rochester Theological Seminary, ex-Member of the American Bible Revision Committee. Upon the second special topic, Chicago will be heard from in an address by Reverend R. F. Weidner, D.D., LL.D., President of the Theological Seminary of the Evangelical Lutheran Church of Chicago. After that, Prof. Edmund J. Wolf, D.D., LL.D., and Prof. Jesse D. Thomas, D.D., LL.D., and Rev. Edward P. Ingersoll, D.D., Secretary of the American Bible Society, will address us. Now you see we have a very attractive program, and I trust that not only those who are present this morning will find it convenient to be present this afternoon, but many others.

I would like also to announce that the Rev. Dr. George C. Lorimer, who was to have addressed us this morning, has been detained by the illness of his wife.

The devotional exercises will now be conducted, as the other devotional exercises have been, by Rev. Dr. Burrell.

Dr. Burrell: Sing Hymn No. 84, the last two verses:

"Word of the everlasting God,
Will of His glorious Son."

Benediction by Rev. Dr. Burrell.

Third General Topic

"GROUNDLESSNESS OF THE PRESENT RATIONALISTIC CLAIMS"

WEDNESDAY AFTERNOON SESSION, MAY 4

3 P. M. President William Phillips Hall in the Chair

Dr. Burrell: Let us sing No. 77,

"I love the volume of Thy word."

Let us turn to Psalm cxix. Read responsively.

Rev. Dr. Wilson Phraner will lead us in prayer.

Prayer by Dr. Phraner: Almighty God, our Heavenly Father, we invoke Thy presence, and the guidance of Thy good Spirit as again we are assembled in this place to meditate upon Thy precious truth, in sympathy with its teachings, and to testify of our appreciation of the preciousness of its revelation. We give Thee thanks for Thy Word, Thy Word of everlasting truth, revealing to us God and His Being, His character, His attributes, the principles of His government and the purposes of His grace. Especially reveal to us Thy dear Son, our Savior, and Thy divine purpose through Him toward a world lying in sin and wickedness. We thank Thee for the revelation of the blessed Holy Spirit, whose office work it is to take of the things of Christ and reveal them unto us. Open our minds and hearts more and more to receive the instructions of Thy precious Word. We thank Thee for all the peace, all the joy, all the comfort, all the hope which Thy Word has brought to us in our lives. We thank Thee that we may rest upon it with confidence and rejoice in it as the truth of God, abiding evermore. And now direct in all the discussions of the hour. In all that is said may Thy Word be honored. May Thy name be glorified. May our minds be stored with Thy truth, our souls uplifted into sympathy with God and the purposes of His grace, and love for Jesus Christ. Bless us, everyone. Bless this organization, O God, and prosper it in the work on behalf of which Thy saints are banded together, and lead in such manner by Thy Spirit that Thy servants shall indeed realize that God is with them, going before them and opening their way, and showing them the path of duty and of privilege in Thy service. And to Thy name shall be the praise. Amen.

Dr. Burrell: Sing again No. 80 to the old tune of Uxbridge. Anyone who does not know Uxbridge wants to begin over again.

"The heavens declare Thy glory, Lord!
In every star Thy wisdom shines."

President Hall: In opening this session of the Conference, I regret that we are obliged to state that Rev. Dr. Howard Osgood, who hoped to address us at this time, is unable, on account of the frail condition of his health, to be present; but we are not to be disappointed in the message he was to bring us. He sent that on, and I have asked Dr. Gregory, the General Secretary of the League, if he will not kindly read it. Professor Osgood is known throughout the world, as a former Professor in Rochester Theological Seminary, ex-Member of the American Revision Committee, and an associate of the late Professor Thayer, and Professors Charles M. Mead and George E. Day in the preparation of the American Standard Revised Version. I am sure that we shall be most intensely interested in the message from this mighty man of God, this great student of God's Holy Word, and this great expert in the original languages of the Scriptures. We will now listen to the reading of his paper by Dr. Gregory.

First Special Topic.

"EXPLODED THEORIES REVIVED TO BE AGAIN EXPLODED"

PAPER OF REV. DR. HOWARD OSGOOD

"The Identity of the Present Views with those Propagated One Hundred Years Ago"

[Dr. Gregory: Allow me to say by way of preface, that when Dr. Osgood found that his physician would not permit him to be present, he wrote that he had shortened his paper, boiling it down as much as possible, because he knew that a read paper does not hold the interest as does an address. He has given us a brief, and yet very conclusive, argument, proving his position absolutely.]

Outside of experts the people know nothing and care less for scholastic processes. They wish only to know results. What the common sense results of much criticism of the Bible are today, we are told by professors, preachers, popular writers by scores. A Canon of Westminster and a popular preacher in London tells us in **The Contemporary Review**, that the Old Testament has lost all influence because of "the absurdities and moral crudities," "the incredible, puerile or demoralizing narratives," and that the New Testament "will have to go the way of the Old Testament prodigies." The only salvage from this wreck will be the moral precepts. The most learned of the destructive critics in Scotland teaches that the New Testament has no historical foundation. Men of Cambridge and Oxford and of equal sets of learning in our land certify to us that the Old and New Testaments contain a mass of fables, myths, legends.

When we ask to see the proofs necessitating these results we are told that they are:

1. Historical and chronological.
2. The constant contradictions found everywhere in the Old and New Testaments.
3. The disorderly arrangement of each book and of all the books.
4. Evidences that the books were not written by the authors assigned to them and long after the times narrated.
5. The low morality in precept and practice and the low view of God.
6. The incredible claims made for Jesus Christ, His birth, miracles, resurrection and deity.

These proofs are said to be the outcome of the present day applications of the true canons of historical and literary criticism, the fruit of a late advanced scholarship that is now a science. With these new evidences before it, we are told, modern reason and philosophy can no longer hold the Bible to be the Word of God. That this is the much vaunted modern view taught by learned men in Europe, Great Britain and America, is too well known to need the superabundance of references ready to prove it.

Let us look back one hundred years. Our country had just come out of its long sufferings in the war with England. A series of changes had for more than a century been turning many ministers and churches from their earlier purity of doctrines and life. The revivals led by Whitefield from Maine to Georgia, through thirty years, had separated the churches of all denominations into those that favored and those that opposed evangelistic efforts. The long French war and the Revolution had turned the thoughts of the people to the desperate needs and sufferings, the wild passions aroused by conflicts. To be our friend when our fortunes were darkest was the title to unbounded gratitude and influence.

We had two such friends. Thomas Paine came to us from England with a recommendation from Benjamin Franklin, and in the well-nigh hopeless first years of the Revolution he stirred the country and nerved it to the pledge of all its resources by his popular writings. France by her help enabled us to win victory, and for twenty years, including the time of her own revolution, the influence of France, her ways, her thoughts, her writers, was pre-eminent in the United States. So great was that influence that it blinded men, otherwise sane, to the tyranny and murders and banishment of all religion by the French revolutionists. Americans wore the tricolor and sang popular songs to the glory of France and to the reviling of Washington. The great popular and scientific writers of France were the teachers of Europe and were to a man the outspoken foes of the Bible. Their works were largely read and accepted in America as the best exponents of the latest science and literature. How far their influence reached is shown by the fact that students in college called themselves Voltaire, Diderot, d'Alembert, etc., and less than one in a hundred in Harvard, Yale, Williams and Princeton were willing to profess themselves Christians.

Thomas Paine the friend of America went to France and from the centre of her revolution, in 1794-6, wrote and dedicated and sent by thousands to America his "Age of Reason." It had immense vogue for a time and was spread from Maine to Georgia, from Massachusetts to Kentucky, commended by Paine's reputation as a friend to America. The boys in the barns read and believed in it. The strength of the book was in its plain, vigorous, often coarse English, level to the common understanding, its apparent earnestness and the clear statement without any evasion or dissimulation of his conclusions. These conclusions follow quick upon his premises. This small work is the shortest, strongest popular display of reasons for rejecting the whole Bible as "fabulous and false" that had ever appeared. That which gave the book its strength at first brought it many republications through the century until within a few years, since which it has been published in a splendid edition and praised by its editor as one of the great books of the world.

The method Paine follows is the application of what he thinks the simple rules of history, literature and science to the contents of the Bible. And the points he makes against the Bible are:

1. The "historical and chronological" evidence.[1] pp. 97-100, 105, 111, 119.

2. The "contradictions" found everywhere, pp. 42, 105, 113, 134-6, 153-175, 222.

3. The "disorderly arrangement," pp. 99f, 119, 129f, 156, 222.

4. The books were not written by the authors assigned to them, pp. 93, 104-106, 156-168, but long after the times narrated, pp. 41, 93, 109, 111, 156f, 162f.

5. The low morality and the ascription to God of wicked and unjust words and deeds, pp. 90, 96, 103, 106, 113, 186-188.

6. The incredible claims made for Christ, particularly as to His birth, His miracles, His resurrection, His deity, pp. 77ff, 152-175, 417.

Paine concludes that the Old Testament is "a history of the grossest vices and a collection of the most paltry tales," p. 38, and that the New Testament is full of "glaring absurdities, contradictions, falsehoods," pp. 167, 192, and therefore is "fabulous and false," pp. 133, 153, 419.

Paine's method and main points are identical with those of the destructive critics of the Bible today. In method and main points there has been no advance since 1796. There have been changes in mere externals but none in essentials. There is one advantage wholly on Paine's side. He wrote so that he could not be misunderstood and he drew the only possible conclusion from his method and main points, that the whole Bible is a "pious fraud," "spurious," "an imposture," and "a lie," and that "I can write a better book myself," p. 222.

The night of infidelity and the influ-

[1] The references are to Volume 4 of Paine's writings, edit. of 1896.

ence of Voltaire and Paine was swept away by the Spirit of God in a series of revivals of earnest faith and life in Christ. These began in 1792 and for forty years spread through all the States, bringing into activity the positive Christian men and women who began and maintained missionary societies, Bible and Tract societies, Sunday Schools and all the decided works of faith and love to Christ that have grown with the century and have been our precious inheritance.

Paine's book in 1796 taught **nothing new.** Any one who is acquainted with the learned and popular destructive criticism in England from Herbert to Hume, in Europe from Spinoza to Semler, in France from Rabelais to Voltaire, will see in Paine's book nothing more than a strong, popular condensation of the same arguments employed by all those writers. Nor were these predecessors of Paine pioneers, for "The Three Impostors," and Faustus and Julian and Porphyry and a host of others in earlier centuries, had passed over the same ground and reached the same conclusions. Nor were these the first. The most sharp-witted and learned men in the Bible of their day confronted the Son of God and denied His teaching of the Old Testament, and His claim that He was the Son of God, the Christ, to be believed and honored equally with the Father; and they charged Him with being a blasphemer, a servant of the devil, a deceiver, because being only a man He made Himself God. And on these grounds they condemned and crucified Him. The twenty-seven accusations against Christ by the chief priests and learned scribes cover the whole possible range of destructive criticism of the Bible and of Christ. **From that day no really new unbelief has been invented.** The fortress defines the lines of attack. As the essential lines of the strategy of war have always been the same, the essential lines of destructive attack on the Bible remain the same, old as Eden.

President Hall: As the subject discussed by Professor Wolf falls into line with that treated by Dr. Osgood, I shall take the liberty of calling for it before the address of President Weidner, whose name appears next on the program, but who is to discuss a different phase of the proposition before us. It gives me pleasure to introduce to you Professor Edmund J. Wolf, D.D., LL.D., of the Theological Seminary at Gettysburg, Pa., and President of the Lutheran General Synod. Professor Wolf will now address you.

ADDRESS OF REV. DR. EDMUND J. WOLF

"The Tübingen Cyclone"

The Sacred Scriptures have weathered many a tempest. Sixty years ago they encountered a storm so fierce that timid minds listening to its roar almost gave up for lost the vessel which bears in its cabin our Lord and Savior. The waves of criticism threatened to engulf the body of the New Testament. All the resources of historical learning, all the weapons of philological lore, all the implications of philosophical postulates, were combined for its destruction. The students, the experts, the specialists, the masters, all joined in decrying the tradi-

tional acceptance of the earliest Christian literature. And if some courageous Scribe still dared to believe in them, he at once became the target for ridicule. There was a consensus of critics, a reverberating chorus of scholars. The attack on the Scriptures was all the rage—for, be it remembered, the tyranny of fashion rules the world of learning as it does the world of dress. The Colossus of Tübingen bestriding all the world of Biblical and historical learning set the pace, and lesser minds, as usual, aspired to be in distinguished company. If American scholars did not generally join the procession, it was because America was not then so much given to foreign importations.

A bull of scholastic infallibility expurgated everything from the New Testament excepting four Epistles of St. Paul and the Book of Revelation, the former representing the anti-Jewish and liberal Christianity, of which Paul was regarded the founder, the latter representing the original Jewish and contracted Christianity propagated by Jesus and the Twelve.

All other writings previously regarded as the works of Holy Evangelists and Apostles were ascribed to a gang of counterfeiters, who blended the villainy of forgery with their spiritual unction. They were fabrications stamped with honored names for the purpose of securing in the contemporary Church Apostolic sanction for their contents. They consisted, it was claimed, of unhistorical myths and legends, heretical romances, partisan manipulations, clumsy patchwork and clever redactions, having about as much basis of fact as may be found in a historical novel.

To account for the origin of these forgeries and their reception as genuine Apostolic productions, the imagination of the critics audaciously invented a peculiar theory of the conditions of Primitive Christianity—not scrupling to attempt a reconstruction of Primitive Christian history. They assumed a fundamental antagonism between the primeval Christian belief and the subsequent Gentile type of Christianity; a radical difference between the early "Judaic Socinianism" and the later doctrinal innovation which essentially changed this religion in heart and soul; a bitter hostility between the party which adhered to Peter and the other original Apostles, and that which adhered to Paul and his universalistic claims. In the face of Galatians ii., conceded to be genuine, Paul's Gospel was declared to be "another Gospel, essentially different from, and fundamentally subversive of that which the Twelve had originally delivered as from the Lord;" and so determined was the opposition to this Gospel that a Counter-Mission was organized at Jerusalem which came near ruining the work of Paul.

The Pauline revolution, changing the original nature of Christianity, having for a second time gained the upper hand in the Christian community,

> "There grew into its mind an essentially mistaken view of the original history of Christianity, which view embodied itself in our existing Scriptures, conformably to the revolutionary Pauline doctrine of the religion; so that the forged Scriptures and the reception of them by Christians all over the world, are accounted for by operation of that mistaken view." (McGregor, "Hist. of N. T. Apologetics," p. 229.)

These documents, then, bearing the venerable names of Matthew, Mark, Luke, John, Paul, Peter and James were all resolved into "tendency writings." They were not history pure and simple, but an adjustment of history to a doctrinal and factional aim, in the interest of one or the other party, or of a compromise between the two. They were pseudo-Apostolic tracts, exhibiting various phases of the supposed situation, some polemical, like the third Gospel, which emanating from the Pauline side distorted history in a way to favor the Gentile claims; some irenical, seeking to bridge the gulf between the two parties, like The Acts, which aims to harmonize Jewish and Gentile Christianity by liberalizing Peter and Judaizing Paul, artfully concealing the differences between them.

The fourth Gospel, an ideal composition of some great unknown religious genius, "completed with consummate skill

the unifying process about the middle of the second century."

Out of such a subjective hodge-podge, exaggerating, distorting, manipulating, recasting and redacting Primitive Christian history, a compound of fiction and fraud designed to further the views and aims of some theological party, grew the orthodoxy of the second and third centuries.

This daring exploit of historical criticism was motived and ruled by preconceived scientific and philosophical theories. Men denouncing the dogmatism of theologians treated the world to a spectacle of the dogmatism of critics, their arguments being primarily grounded on the negative prejudgments, that miracles are scientifically impossible, that revelation, prophecy, everything supernatural, is philosophically incredible. Nature is all; natural development accounts for all. Jehovah must keep hands off the system of things— this was the foundation assumption of the school which sought to discredit the oracles of revelation by making them infamous in their authorship.

Baur followed the Hegelian Pantheism, "that in history there can be no real beginning, such as a miracle would involve; that in all seeming history there in fact is only an absolute continuity of evolutionary eventuation, with no such gap or break as would be constituted by intervention of a will or existence of a personal free agent." This determined avowedly his so-called historical criticism of Primeval Christianity and its records — "Atheistic metaphysics masquerading as a student of the Bible and its history"!

Here is the true inwardness of the Tübingen assault upon the New Testament—the scientific conviction that anything supernatural is absolutely incredible, inducing an intellectual condition which incapacitates men for judging fairly as to the historical reality of anything claiming to be supernatural — the assumption of the impossibility of miracles smiting this school with intellectual blindness, disqualifying them for weighing evidences in proof of alleged facts at variance with their prejudgments.

Such was the storm. And what of the result? A historical episode! A reminiscence! Yea, the very memory of it has almost faded away. The fantastical hypothesis of villainous forgeries imposed upon the whole Christian Church long after the decease of their alleged authors, is no longer accepted by any school of critics. Before the titanic leader closed his eyes it had come to be known as the Tübingen fiasco — "defeated along the whole line," retreating before the fatal blows of sane criticism and common sense, and leaving unshaken the genuineness of every book of the New Testament which was undisputed at the close of the second century of the Christian Era. All that survives of this terrific blast of the critics is here and there a stray "uncomprehending echo of the long silent voice, like an incoherent ghost revisiting the glimpses of the moon." Our New Testament was not submerged. The Word of God did not pass away. **Per contra** the assaults upon it proved to be of signal advantage to the cause of Biblical Science. This plowing through it deepened and cleansed the soil. The thunder cloud dissolved into a gracious rain. The fury of the storm cleared the sky. And the Tübingen collapse is not only a new presumptive proof of what the Church has hitherto believed concerning the Scriptures, but it has been made the occasion for a new demonstration of the genuine Apostolic authorship of the body of our New Testament Scriptures.

To quote Dr. Schaff:

"This modern Gnosticism must be allowed to have done great service to Biblical and historical learning by removing old prejudices, opening new avenues of thought, bringing to light the immense fermentation of the first century, stimulating research, and compelling an entire scientific construction of the history of the origin of Christianity and the Church. The result will be a deeper and fuller knowledge, not to the weakening, but to the strengthening of our faith."

Says MacGregor:

"Not only have all the learning, ability, and unsparing labor, expended on the warfare against those Scriptures, left their credit unshaken, solidly established on the old foundation of scholarly his-

torical judgment, but they have placed that foundation in a clearer light. And the credit that thus remains unshaken is necessarily strengthened by the failure to shake it—as the reputation of a veteran pilot is raised by his now weathering all the storms of a new stormy season—as new storm is new proof that a house is founded on the rock."

And now another storm is raging, another tidal wave is beating against "the impregnable rock of Scripture"—this time lashing the other side of Gibraltar. It is the same destructive criticism, only changing the point of attack—a repetition of the old assumptions, the old aims, the old charges, the old methods, the old boasts, the old arrogance, the old cocksureness, which characterized the Tübingen tempest.

The bulk of the Old Testament Scriptures are forgeries, it is charged, late productions while pretending to be of early origin and concealing the imposture by the invention of a false history. They are a composite of myth and legend, of fiction and fraud, invention and redaction—growing out of natural conditions and revolutionizing the original religion.

This onslaught is in turn motived by the prepossessions of philosophy, the incredulity of the supernatural, the impossibility of any such thing as miracle, revelation or prophecy. Negative assumptions are made the criterion for determining what to think of Scripture and its content. All must be accounted for by the laws of human development, the fixed continuity of nature. We have again "the blind unreason of disbelief in the operative being of God," "the denial of those great principles whose recognition is absolutely necessary to a right understanding of the Old Testament."

And it may be said of the present movement, as was said of the Tübingen School: "It has brought into the assault its own resources of learning, trained academical acumen, and industry such as the world is not able to contain the books it has written"—and it has capped the climax of its pretensions by the unscientific arrogation of infallibility for Science!

Our limits do not allow us to account for the fiasco of the Tübingen critics or to puncture the fallacies of their successors; but since these are rearing the same sort of superstructure on the same unsubstantial foundations on which was built the Tübingen criticism, the unsophisticated, inexorable common sense of history points to its early and inevitable downfall. The recollection of the Tübingen cyclone removes all doubt over the result of the modern blast. The evidences of its failure are already apparent.

Professor Hommel, once in full sympathy with the modern destructive school, has prophesied its collapse within a generation. The signs of disintegration have already appeared. The result, he holds, may give us some modifications of the traditional view, but will not be a patchwork—bits of verses taken from various authors at various times. The Law will be recognized as of Mosaic origin—the entire Pentateuch as emanating from the same age—and nothing to impair the authority of the Old Testament as God's revelation. The result to the Christian cause will, therefore, ultimately be, not loss but gain, not the weakening but the strengthening of the foundations.

Says Dr. MacGregor:

"As the result of two grand experiments, which are exhaustive, there will be not only an addition but a completion; there will have been completed a grand arch of demonstration by experimental proof: a fabric whose two sides, though separately neither of them should be able to stand, in their combination may be strong as the mountains round about Jerusalem."

"Das Wort sie sollen lassen stehn!"

Second Special Topic

"NEW UNCRITICAL APPLICATIONS OF THE RATIONALISTIC PRINCIPLES"

President Hall: The question was once asked, "Can any good thing come out of Nazareth?" And the question can quite properly be asked, with good reason, Can anything conservative come out of Chicago? I am happy to say that something conservative can come out of Chicago; something just as sound and logical in every way as comes from New York, Richmond or Gettysburg, can come from the Windy City. I have great pleasure in introducing to you a friend from Chicago, a thorough student, and the well known author of many profound Biblical works, in the person of Rev. Dr. Revere Franklin Weidner, President of the Theological Seminary of the Evangelical Lutheran Church, in that city. He will speak upon another special topic that is just now coming into great prominence, and that can not fail to attract increasing attention.

ADDRESS OF PRESIDENT WEIDNER

"The Uncritical Character of the Present Application of the Rationalistic Principles to the New Testament"

Mr. President and Brethren: I had prepared an elaborate address, and my manuscript I purposely left in my valise at the hotel; I thought it would be safer there. If you will pardon me, I want to be perfectly at home, and I will speak as I do in my classroom, when fifty young men are listening to me.

First of all, I will express to you the intensity of my feeling with reference to this whole subject. For twenty-two years I have been in the centre of the warfare, both in the Old Testament fight and in the New Testament fight. It has been my peculiar privilege, and I thank God for the opportunity, to study carefully the Old Testament in the Hebrew, and the New Testament in the Greek. For many years, from 1882, in all the earlier movements, when this trouble began, my specialty was the Old Testament in Hebrew, and at the same time the New Testament in Greek, and I know whereof I speak. I have been in the midst of the battle, and I have been privately and publicly attacked.

The saddest thing of all is that some of my dearest friends who, at one time, were professors in theological seminaries, step by step, began to lose faith, carried away by the insidious attacks. And today one of those exegetes of the Old Testament is in the real estate business in Minneapolis; he was an honorable man and gave up teaching when he found he had no faith in it. I wish they all would do the same. Another one of my dear friends—I am sorry to say he was one of the most earnest Presbyterian ministers I ever met, godly and devout—came gradually under the personal influence of men by whom he was surrounded and where we were working together, until finally he resigned his charge. He began to drift away, and today he is lecturing, when he has the opportunity, on Wagnerian Music and the beautiful things of Hindoo Theosophy and kindred subjects! There he has found a subject to his heart.

Brethren, this is a serious matter, and before I come to the point at issue, I wish to pave the way for certain things. We have had many practical addresses. **You will pardon me if I go a little to the root of things.** I have a few things that I jotted down this morning, as I would use them in my classroom, because the subject is so important, and we have to go so into detail. I want to make the matter clear and, therefore, will sometimes read a few things and then expound them, as I do in the classroom. When I quote men I want to quote them in their exact words, so that we will know just what these men teach. Otherwise we are playing at hazard.

It is a serious matter, and it depends so much on how you look at things. I look at that window; I see some beautiful colors—my glass happens to be a white glass and I can see them. If I put on blue glass, green or yellow, things will look different. It depends on what we look at things through, what presupposition we start with. The way you start decides the way you will go.

There are lots of trains that run out of New York. If I get on a train that has its destination Philadelphia, even if I want to go to Boston, I will get to Philadelphia. And if I want to go to Philadelphia, and there is a train standing, that, with all its pre-suppositions, engine and everything else, is going to Boston, if I go along with it I will go there, no matter what my opinion may be about the way we are going. The way you start decides the way you will go.

A. Definition of Higher Criticism.

Now, what is Higher Criticism? We have heard so much about it—but I must lay down a few fundamental principles to start with.

Higher Criticism itself is nothing but a method of study. It aims by means of internal evidence, obtained by the study of any one Biblical book or narrative, to determine the origin of that book, its authorship, the literary character and trustworthiness of the book. The design, the contents, the character of the book under consideration and their relations to other writings—we call that, technically, the science of Higher Criticism.

The word itself does not designate any given set of opinions regarding the Bible. That is only the result of it. The phrase does not decide by itself whether the critics are radical or conservative; it is simply a name given to the method of historical and critical study of the Bible. Now, whether it be called Negative Higher Criticism or Positive Higher Criticism depends altogether on the intellectual temperament, the mental disposition of the investigator, and on the presuppositions and the principles which guide him in his work. That is the whole thing at issue. Negative Higher Criticism can only be met on its own ground, and that only in a strictly scientific way. There assuredly exists, however, a Higher Criticism that springs from full confidence of faith as well as one that starts up from doubt. I simply wish to draw the sharp line there. There is a **Negative Higher Criticism**, and there is a **Positive Higher Criticism**; the two things are utterly distinct.

Before I discuss this topic which has been assigned to me, it will be helpful to state what causes led these two schools of Higher Criticism, Negative and Positive, to reach such opposing and contradictory conclusions,—for they are contradictory.

The Negative Higher Critics profess to be seeking the truth. They maintain that they have found a better way for finding out the meaning of a book of the Bible, or the significance of its message to us, than we have. It may sound paradoxical, but it is nevertheless true, that with these disciples of destructive Criticism, the true believer in Revelation, the true believer in the inspiration of the Bible, can have no manner of controversy. You can not discuss the matter with them on that ground. I am speaking seriously. I know whereof I am speaking.

B. The Presuppositions and Principles of the Negative Criticism.

The presuppositions of these Negative Higher Critics, their specific views, their peculiar logical processes as affecting the study and the interpretation of the New Testament, are so totally different from our own that it is as impossible to argue with them as with beings of different species. They only laugh at us. It is as impossible to explain to them the true meaning of passages of Scripture as to explain the beautiful shadings of blue and green to a man who is color blind; you might talk till doomsday and he would not detect the difference. These live in another world of thought, and I am not finding fault with them; they may be honest in their aims; I am simply saying they live in another world

of thought. The majority of these Negative Higher Critics have such peculiar conceptions of God, of Revelation, of Inspiration, of the natural ability of human nature, of the Person of Christ, of the consequence of His death, of the objective reality of truth, that all discussion of the difficulties pertaining to Higher Criticism have to be postponed until we have come to some general agreement on these fundamental questions. We have, therefore, at present no controversy at all with these Negative Higher Critics, we are only presenting the stand taken by those that are known as Negative Higher Critics. My object is mainly to show you the great difference between the way they look at things and the way we look at things, and to make this as comprehensive and clear to you as I possibly can. We are now neither arguing for or against these critics, nor are we pleading with them. I simply wish to present to you **the question at issue.**

We intend simply to map out as fairly and sharply as possible the presuppositions and principles on which these Negative Higher Critics are working, and then contrast with them the presuppositions and the principles with which those of us who believe in the Bible are working, to show the contrast.

But, **first**, you must meet the charge, so persistently brought against the conservatives, that they approach the study of the Bible with certain **preconceived ideas.** The moment you meet a Higher Critic and want to talk with him, the first thing he will say to you is this: "You are dogmatic; you have a bias; you can't get that out of your head; there is no use of discussing the matter with you." They hold that we come with a dogmatic bias, and therefore we can not pursue our studies in a critical manner.

These critical students claim, however, that they approach the Bible simply with the earnest desire to know the truth, and that they do not come with any dogmatic bias. Well, these men have a bias. We all come with a dogmatic bias; I do for myself; I can't get rid of it. The Bible is the Bible; I can't get rid of it. But it is equally true that no man on earth can approach the study of the Bible without some bias. Every human being in this matter has a mental bias; it may be of indifference, of skepticism or of faith; it may be a dogmatic bias, a historical bias, or an ethical bias. He may be a Pantheist, denying there is a personal God. He may be a Deist, denying there is any Revelation at all. He may be a Theist—and there are a dozen kinds of theists now—no matter what he is, everything will affect the position here. He may be by conviction a Negative Higher Critic, or he may be a Positive Higher Critic; but no one is without some opinions, without some views, and a certain mental bias. The Negative Higher Critics in their way have just as much bias, just as many preconceived ideas, as their companions. Nothing is here gained by calling names or claiming special prerogatives. This is the first great weakness in their whole general position.

In **the second place,** as has been referred to again and again in these meetings, they claim that all the scholarship represented in New Testament work is arrayed on their side. However this may be, it may, as a rule, be said to their credit, that the real scholars among them have more sense and are juster to themselves, and this cry comes from "the drawers of water and hewers of wood," who serve at the tables of their masters. The real scholars know better.

There are, therefore, two kinds of Higher Criticism; the one we call Negative, the other we call Positive, and they can be as sharply defined as day and night.

First presupposition—The majority of Negative Higher Critics altogether **deny a special Revelation in the New Testament.** They maintain that the New Testament writings are to be read as human books and regarded in the human way alone. Revelation, according to them, must be regarded as a genuine human progress, the creation and product of Christian consciousness. They say there is nothing revealed in the Bible; it is the product of the human mind like the literature of all ages. This is the first

presupposition, their first general opinion.

One of the ablest theologians of the New England school—a great author who for almost fifty years moulded the theological and philosophical minds of nearly a thousand Congregational ministers,—a great author who has written many books, and among them books on Apologetics, says—and I want to bring this out clearly, because this brings out the very point at issue that I want to illustrate:—

"It is an error and a misconception to maintain that God's revelation ceased with the death of the last of Christ's Apostles." This is the first mistake we make.

Secondly, he says: "It is incorrect to hold [I quote him] that Revelation was then complete and recorded in a book, and that God leaves that book among men as His finished Revelation by which the world is to be converted." He says that is a mistake.

He says, thirdly, "The common distinction between Revealed Religion and Natural Religion is misleading." These are his words.

Then he says, "God reveals Himself primarily by what He does in the constitution and evolution of the physical universe, in the constitution of man and in his progressive education and development, and He reveals truth only in a secondary sense, for the truth revealed is simply man's intellectual apprehension of what God really is and does as He has revealed and is revealing Himself in His actions." Now, that is his definition of Revelation.

The question at issue here really is, **Has Christianity a supernatural origin?** The tendency of the Higher Critics is to deny the reality of such a supernatural origin of Christianity. In this they are neither scientific nor logical. Nor are they consistent with the very first principles of interpretation, for it is a familiar law of hermeneutics that to understand a writing we must put ourselves in a sympathetic relation with the writer. No one who denies Revelation can recognize the immense significance of Paul's statement when, in Galatians, he makes this assertion: "For I make known to you, brethren, as touching the Gospel, which was preached by me, that it is not after man; for neither did I receive it from man nor was I taught it, but it came to me through the Revelation of Jesus Christ." Now, a man who has such views of revelation as these men have can not understand what Paul means when he says that.

Now, in contradistinction to such an equivocal, hypercritical and unscientific way, believers approach the study of the Bible in a sympathetic way; because Christianity declares itself to be the fruit of special Revelation, of which the historic Christ is the centre. Where this disposition is wanting, where men refuse to accept the superhuman origin of the New Testament, there men reason about it, write about it, talk about it, and criticize it, just like blind men reasoning about colors.

Now, that is one presupposition, as I said, of almost all Higher Critics; in other words, they say we draw too sharp a distinction between Supernatural Revelation and Natural Revelation; they say it is all Natural Revelation.

Second Presupposition.—In the second place these Negative Higher Critics also show their unscientific character by their peculiar views and theories of inspiration.

A professed historian of the Higher Criticism says (and I quote his exact words): "Criticism has its Inspiration. The credal period was inspired." He means the time when creeds were made and when the Bible was collected together—that was inspired. "Without it we could not have our own Bible. Without it we should not have that common Christian consciousness, which is the foundation of the idealizing forces of our time. Our own critical age is no less inspired. The Word of God has now been unbound, set free from the shackles that human opinion had put on it." That is the way he puts it.

Now, it is not our aim to discuss the various theories of Inspiration current among these Negative Critics—you have heard of some of them. Some of them

maintain it is simply Natural Inspiration just like Shakespeare, Homer, or any of these grand old authors; that it is illumination of the mind and nothing more. Then, others, again, hold the popular view that some things are inspired, others are not. I am not going to discuss this.

The point I make is simply this: If we approach the study of the Bible with a view not in sympathy with it, or in conflict with what it professes to be; if we do not take into consideration the moral and intellectual character of the Bible,—we do not approach it in the true way. It is not in accordance with the true principles of interpretation, nor can such a man ever arrive at the thought of the men whose words are written in the New Testament.

The question also arises, Can any one obtain a true knowledge of the Word of God, its meaning and its bearing upon our lives, unless he is taught by the Spirit?

Now, that is an important question. Do you know, the Bible makes that a prominent point,—that no man can believe in the Lord Jesus Christ, or call Him Lord, except by the power of the Spirit? They utterly cast that aside. They demand that we interpret the Bible in the same way as all other known writings.

Now, if this be the true way (and we will grant it for the time being), then these writings must be taken on their own claims and judged by the light they bring. If they want to do that, let them take them just as they are, in the light of what they profess to be. These books claim to be divine. They prove their claim, as every man who has been regenerated by the Holy Spirit can testify. Then, why should we reduce them back to purely human writing? This whole position on their part is prejudiced, it is one-sided, it is altogether unscientific. Speaking about their critical principles, there is nothing critical about this, nothing scientific about it. There must be a better critical method on their part. Let them apply the canon of criticism they love to speak about.

Why, such men can never understand the true significance of Jesus Christ's promises. Well, if you were critics, my friends, I would not dare to urge this position. If you were Negative Critics, you would raise the question: "You know very well our Savior never said that; it is from St. John; 'But the Comforter, even the Holy Spirit whom the Father will send in My name, He shall teach you all things and bring to your remembrance the things that I have said unto you.' "

Others will say, "You know as well as I do that St. John did not write that, nor did our Savior ever say it."

If we then quote John xvi. 13, which we love to dwell upon: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall declare unto you the things that are to come," they will say: "You know very well, Professor, that John did not write that, nor did our Savior say it. We critics have gone beyond that." There is no use proving this from the Bible; you might as well talk to the moon. They could not understand such testimony as that of St. Paul, when in First Thessalonians he writes, "For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye accepted it not as the word of men, but as it is in truth, the Word of God which effectually worketh also in you that believe." They could not understand that in that way.

Brethren, there is a right way and a wrong way to carry on your critical study. We can readily understand what results a man will attain who preaches the Bible with such views as we have discussed, denying its supernatural origin and denying its inspiration.

Brethren, there are **two great miracles** which are the centre and the foundation of all Bible truth: **the first** is the Incarnation of the Son of God, that the Son of God took upon Himself our human nature; **the second,** which is a complement to it and which you can not sepa-

rate, is the Inspiration of the Bible. How can I know the fact of the Incarnation of the Son of God, unless I have an absolutely true statement concerning it? I can not otherwise believe it; I can not separate the two; they stand or fall together.

Let me tell you another thing, Brethren. The men who do not believe in the Inspiration of the Bible are the very men who do not believe in the Incarnation of the Son of God.

Now, you can rest assured I am telling you the truth here—I know whereof I speak—and those of you who have ever investigated the matter, know these things are absolutely so; the doctrine of the Incarnation of the Son of God, and of the Inspiration of Scripture, complement each other. Excuse me for using the expression in the Word of God—written in the language of men, using the powers and gifts of men and their peculiar character, and everything that pertains to them—the **Holy Ghost has become Incarnate,** and the doctrines of Incarnation and of Inspiration can not be separated; they stand and they fall together. You can meditate on that, brethren, as long as you live and investigate Scripture. It is the Bible that claims that the Son of God became Incarnate, and it is the Bible that claims that the Holy Record is inspired, and that men wrote the books guided by the Holy Ghost. I have not time to discuss that subject; that is another topic.

The way of the believer is **the truly scientific way;** he approaches the Bible, not in a sceptical, but in a reverential and devout, spirit, acknowledging the supernatural origin of the Bible and its inspiration; for, brethren, the conservative may be more truly critical than the most radical critic, for he has a desire to get all the facts recorded in Scripture in all their bearings. A book must be studied from the standpoint of its inner claims. If it professes to be written by Paul, if it claims to have received a revelation from God, the true critical spirit is to enter upon the more detailed examination of that book on the basis of these facts.

The question narrows itself down to this, my friends: Shall we start our study of a particular book of the New Testament from the standpoint of what the book itself says of itself, or from the view of some critic who may deny the fact of a supernatural revelation at all, or of inspiration? There can be but one answer. The position of the Negative Higher Critic is neither critical nor scientific.

Third Presupposition.—These Negative Higher Critics take it for granted that **our traditional views of the New Testament are utterly false from every standpoint.** They put outside the critical pale those who retain the supernatural interpretation of the origin of Christianity. This position on their part is neither critical nor scholarly. We hold that the traditional view is the most reasonable working hypothesis for the proper study of the Bible. It is just as legitimate, and certainly it constitutes just as good a working hypothesis.

Fourth Presupposition.—Strange as it may seem, brethren, **certain presuppositions in philosophy underlie every form** of Negative Higher Criticism, and these are **the most important of all.** The discussion of this point may be a little dry, but I know that in view of its importance you will bear with me, and I will try to make it as interesting and brief as possible.

Certain presuppositions in philosophy underlie every form of Higher Criticism. We can not rid ourselves of any and all philosophic views. The more positive and realistic our philosophy, the more conservative will be our position. The more idealistic our philosophy, the more radical will be our position.

Three Fundamental Questions in Philosophy.—In these days of advanced culture and thought, when everybody wants to know something about philosophy, we have a right to ask **three great fundamental questions** of every man who poses as a theologian, or wishes to come forth as an interpreter of the Bible.

The first question is, What is your theory of the Universe, or don't you believe in the Universe at all?

The second is, What is your theory of Knowledge, or don't you know anything?

The third is, What is your opinion of the ultimate rule of Right, or is Right right because you say so?

Remember those are three great questions; and of every man who poses as an interpreter of the Bible we have a right to ask those questions.

Well, now, I have got to subdivide the discussion.

1. **Theory of the Universe.**—With reference to a man's theory of the Universe, he must be able to give answer to **five important questions.** He is talking now so learnedly; he is going to expound the Bible. You want to know with reference to his opinion of the Universe his answers to five questions.

First, Do you believe that there is a Supreme Spirit who created the Universe? He must either say yes or no.

We ask him again. Do you believe that only matter exists or only mind exists; or do both exist; or is there a fusion of the two? That is, he must confess and tell us whether he is a materialist or whether he is a spiritualist, or whether he is a dualist, or a monist.

We will go a step further, and ask him: Do you think that events occur mechanically or from the point of view of purpose? He will have to come to some conclusion.

We have a right to ask him: "What is your idea of God? Are you a Pantheist, or are you a Deist, or are you an Atheist, or are you a Theist? You must be one or the other, and we have a right to ask."

And, finally, we ask him: "Do you believe in the Freedom of the Will, or do you not? What do you say about that?"

Well, you may say, "What has this to do with the matter of Criticism?" It has a great deal to do with it, brethren. All this we must know with reference to a man's metaphysical ideas in relation to the question: "What is your theory of the Universe?" Strange as it may seem, his views on the Bible are largely dependent upon his attitude upon these important questions on the theory of the universe.

2. **Theory of Knowledge.**—But this is not the most important, yet it is important. We come to **the second question:** "What is your theory of Knowledge?" Here, we have to ask **three questions** of this man. We put him before us and we say:

"Now, let me ask you, what is your idea of **the origin of Knowledge?** Where did you get it? Is Reason the only source, or is it from Experience?" Nearly all these men are **empiricists,** holding that we gain our knowledge mainly, if not wholly, from experience. "Or does knowledge arise from both Reason and Experience, or is there some other explanation of this?" All men, that is, true theologians, have positive convictions about these things, and we can mark them just as you can the difference between yellow and white. When we learn a man's philosophical opinions, we know exactly where he is going to come out. We know by what train he is going and we know where he will get off. Now, that is the second question. We are not through yet with him.

We ask the next question: "What is your conception of **the validity of Knowledge?** When is a thing really true? Is all knowledge valid, and can we know everything? Or is all knowledge only relatively and subjectively valid, and true only for a particular time and particular place, or under particular conditions? Here all these fellows sit in a row; they all say, "It is only true at a certain time, but it is not always true." Brethren, that is very important.

Again, we have a right to ask: **"Is it only valid and true for the individual who comes to the knowledge of it?"** And they say, "Yes, a thing is not true unless you know it."

What nonsense! A thing is true, whether you believe it or don't believe it; whether you ever heard of it or not. There is a God that exists, whether you believe it or disbelieve it, or have no views about it. That has nothing to do with it. But these men all take that position. Or is the true answer, that human knowledge has limits or degrees of certainty, and that necessarily we

must determine these limits of human knowledge?

I simply wish to say that we must ask every one of these critics, "What are your theories of Knowledge? What are your views about those things? What is your conception of the contents of Knowledge? What is it that you actually can get when you have it in your little book here? Does it consist merely of ideas and simply a content of consciousness, something subjective; or is there an objective something existing outside of consciousness not dependent upon our ideas; or are the two, the subjective and the objective, simply phenomenal things as they appear in their relation to us, and not things as they are?" And here, brethren, all these men take the wrong conception. There is no such thing to them as objective truth; no such thing. It is only true when you believe it. If I had time, I would like to develop this, although it has been discussed under a different topic. Brethren, these men are all full of points everywhere, horns sticking out everywhere; and you have got to commence pulling at one end and pull out every one, and after you pluck them, they don't see it.

3. **The Ethical Question.**—The third great question is the most important of all we have touched upon yet, that is, the ethical question. You have a right to ask this: "What is the origin of Morality? Why is a thing right? Why is it obligatory? Does moral obligation have its origin in the mind of man?" And, poor fellows, lots of them think that reason decides everything.

Or, is it in his conscience? They think their conscience—even if it is depraved or stunted—settles everything. That is the rule of right.

Or, is there an authoritative law that is positive, based upon the Will of God as He has revealed Himself? That is the point at issue. Is a thing right, even if I do not know it and do not value it, and reject it and refuse it? Is it right after all, depending not at all upon my conscience nor upon my will?

Is this moral idea in us implanted, born with us, born in us, or is it simply the product of opinion, and the evolution of the individual and the race? These men are all permeated with this evolution theory. Why, even Spencer goes so far that he maintains that conscience is an evolution, and the time will come when there will be no distinction between right and wrong, because every one's conscience is absolutely right—that is Herbert Spencer's conclusion.

These Questions Fundamental to Criticism.—Now, why speak of these things? Because we can not properly and intelligently speak of the problems of New Testament Criticism, or understand the reason of the uncritical and destructive conclusions arrived at by these Negative Critics, unless we know the positions that these men take on these philosophic problems; and unless a man knows this and knows whereof he speaks, there is no use of arguing with him.

That they come to such views does not depend so much on the facts they have had before them; it does not depend upon those facts that they produce in that analysis and investigation; everything depends on the views and presuppositions which they bring with them, and the mental bias that guides them, and that so colors their mental and spiritual vision that they see men like trees walking,—and they are always trees.

Now, these Negative Critics have a peculiar view of Knowledge. The Idealists have drawn a sharp distinction between religious knowledge and theoretical knowledge. Religious knowledge, they say, has only to do with **value judgments**; there is no objective truth that is universally true. A doctrine is only so far true as it has a value for me, i. e., according to its fitness to me or as it satisfies my own religious needs.

A historian of this movement thinks (and let us listen to his grandiloquent language)—he thinks that "the great aim of all true Biblical men in their study is to do their work in such a way that the Bible may commend itself to

reasoning and reverent men as God's Book of final values for all who would live nobly." That is it. Just think, brethren, it is to commend itself to you for **its final values;** if you know what that means—I do not.

Equally peculiar is their conception of moral judgment. The natural reason is regarded as the norm, the rule, the standard of all that is right. Whatever I think is right; that must be right. This in Ethics is known as the Autonomist view; the man is a law to himself.

C. The Three Methods of the Higher Criticism.

Now, brethren, those are the principles—you understand that—and when a man looks at things that way and comes to teach the Bible, you all know what the result will be.

Now, Higher Criticism has **three methods.** The first is what we call the Literary Method. The second is what we call the Historic Method. The third is what we call the Theological Method. Oh, they have got things down to a fine point!

1. Now we come to **the Literary Method.**

That is a fine thing—I wish I could tell you about it—how they get up all these objective propositions and study the soul of things. Oh, it is wonderfully interesting! but the vagaries and extravagancies of the so-called Literary Critics are simply amazing. I will just illustrate.

You have heard of Tübingen. These Tübingen fellows are very wise; they know what **style** is; they know all about that in the New Testament; so they examine the writings of St. John, the Gospel and Epistles and the Apocalypse. Well, then, one set come to the conclusion at one time that the man who wrote the Greek of St. John and wrote the Greek of the Epistles could not have written the Apocalypse; but that John wrote the Gospel and the Epistles, and he didn't write the Apocalypse. Then, a few years later came another set, and they began to thresh it over again, and they concluded: "Yes, that is so. One could not have written them both; but it was St. John that wrote the Apocalypse, and he did not write the Gospel and the Epistles." And next came the third set. They concluded: "There is a mistake here evidently. St. John wrote the Epistles and the Apocalypse, but he did not write the Gospel." And so they kept on threshing one another, and the latest thing is that St. John wrote the Apocalypse but no one knows who wrote the Gospel of St. John or the Epistles. I only want to show you how conclusive the argument is; how they all agree to disagree.

Brethren, it takes clear judgment, it takes fine skill; it becomes a Bacon-Shakespeare question. It revives the old question, "Who wrote Shakespeare?" to settle these matters of style. It is a very difficult problem, and there is a widespread conviction among scholars that those attacks upon the books by the critics will not come to anything positive in the way of results.

Let me tell you a little story. I do not know whether many of you have ever read Dr. Mead's "Romans Dissected." It is a good book. He wrote it in Germany, and he took the position (by the way, I must tell you beforehand that this was only to show how foolish their position is; he wrote it as a joke; but he wrote it); and he took the position that there were four authors of the Epistle to the Romans; that one man always said, "Jesus Christ the Lord;" another said, "The Lord Jesus Christ;" another, "The Lord Jesus;" and the other, "Jesus the Lord." It is a good thing, and he signs himself "McRealsham." The joke was, the Germans got hold of it and praised it, and said it was a decided step in the progress of Higher Criticism! Then, in the second edition, he had to translate it into English; and then he put in the preface that it was to be understood clearly that he did not take that position himself; he only wrote the book to show how foolish their argument was. I want you to examine it sometime.

This literary method is very complex and misleading. The internal evidence upon which they rely, you can not find.

Each man has a certain ground for his conclusion, but it is always questionable. The whole process lacks external evidence, and so we must say it is altogether unsatisfactory. This is what we call the Literary Method, and the amazing learning these men display is something wonderful; they are depositaries of learning, walking encyclopedias, but what good does it do?

2. We come now to **the Historical School.**

The Historical School generally take the naturalistic position; that is, they say the miraculous is incredible. They start with that and come to the Book with presuppositions so strong that their judgment is all distorted and one-sided. They take for granted that there is a contrast between the teaching of Jesus and that of St. Paul—they take that for granted and say that Paul is the real founder of Christianity as we know it, and not Christ.

Notice again, that they say, the teaching of Jesus Christ being the only guide, we can not claim for Paul the same level of authority as we can for what Jesus said: they take that position.

Now, notice again, they say Paul was possessed of certain presuppositions; and that the peculiarities of his wonderful theology are due to two things: first, the Pharisaism that was still in him—on this they quote passage after passage —and, secondly, his early training; and they say that is the reason we have got things so distorted in St. Paul's writings.

In fact, notice this, brethren—and you can not understand New Testament criticism unless you lay stress upon this—according to the view of the Higher Critics, as a rule, the Apostles were but interpreters of Christ's teaching just as we are today simply interpreters. Christ said something and they try to explain it; their teaching was but an individual interpretation of Christ's teaching. One of them says that the teaching of the Apostles in the New Testament has not as great an authority as ours has today.—Why? Why? Why?—We have lived later; we have more knowledge; we have more experience. They say we have the whole past behind us, and so we have got the whole history and experience of the Christian Church to aid us; and therefore we can interpret the New Testament better than anything we have found in the New Testament itself.

Now, what does that mean, brethren, just think what that means! We must go back and find out what sayings there are of Christ in the Gospels; and then we can interpret them better than these men could!

They say that the Apostles and early writers themselves added something,—their views, their interpretation—to the sayings of Jesus; that the sayings of Jesus are the whole thing, the **logia.** The Apostles added their interpretation to those **logia,** and so there was a documentary growth; first, a little was added to it, and then a little more; Matthew had collected certain things, Luke had collected certain things; after a while each added a little more, his own interpretation, then afterwards enlarged it; then another man got hold of it and enlarged it; so we do not know anything that Christ really said, except a passage or two, and there are doubts about even that.

That is their idea of documentary growth, and there is that Evolutionary Fad, about which we will hear later from a scientific point of view. They start with the idea—this is the historical position—that all records of the supernatural, whether in the Gospels or in the Epistles, are evidently unhistoric. As they are not historic, we need not pay any attention to them; such narratives are largely legendary and mythical.

3. Now we come to **the Theological Method.** There the Gritics take up the contents of each book with reference to its theology, and start in with their presupposition that we have only interpretations of Christ's teaching in the New Testament, and they positively attack all the fundamental truths of Christianity; there is not a single one that is left according to the position of these critics. The Apostles have everywhere erred in their statements of doctrine. They have erred especially in the doctrines of Eschatology; even Jesus, they say, got mixed

up there; there is nothing clear about what they claim; they all got mixed up about punishment, about the incarnation, about Christ being born without sin. And so they take up every doctrine and question it; especially about the Second Advent, they do not want to hear anything about that.

Now, when they come to the study of all these things they pursue very uncritical methods. They do nothing but find fault; they are critical in this particular sense of the word, finding fault all the time. They start on the principle of doubting everything—and I am sorry to say that this is the method of modern education; modern education now says a man can not learn anything unless he doubts, he must doubt; don't believe in anything that has been told you from childhood, but question everything—and so they start in on all their critical labors, not to believe it is so and take it for granted until you find it is false; but no, you must doubt everything. We say this is a non-critical way.

They first make fun of the doctrine of the Roman Catholic Church which maintains the infallibility of the Church. Then they claim that the Protestant Church takes the safe position. Then they make fun of Papal Infallibility and say that is not so. Finally they settle down upon the Infallibility of every man that writes upon it—he knows all about it (Christ did not know and Paul did not know)—the Critics settle everything and they give us the facts.

I only want to tell you, my friends, what this thing amounts to. There is something back of it. They claim numerous contradictions, and then they use these discrepancies, as they regard them, as arguments against the credibility of the Book.

They love to tell us about that **entry** of Christ into Jericho, where in Luke it tells us that when he drew nigh unto the city, He cured **a blind man;** but in Matthew we are told that when our Savior was **leaving** Jericho He cured **two blind men.** They say, "Here is evidently the same narrative, but the writer got mixed up." Why, there were many blind men in Jericho at that time. Those of you who have travelled in the East, know that there is a great deal of blindness; there is nothing surprising at all in that. But they emphasize all seeming discrepancies every time—that is their stock in trade—they bring that out; and the man who does not know anything about it, he gets stunned when these learned men come with these profound discussions.

And you ought to study the question of the Harmony of the Gospels. According to their claims, there is no harmony at all; we have nothing positive. Their method is unscientific, because they limit themselves mainly to internal evidence, and leave out of consideration and systematically exclude a large amount of the evidence at hand on which the truth of Christianity rests.

One illustration: If there is one thing clear in the testimony of the ancient Church, it is that St. John, in his old age (about the year 96), wrote the Apocalypse. This is the uniform testimony of all Christian writers from St. John's time on to the Third Century, the uniform external evidence. And, yet, these men simply sit down (and I am sorry to say not only the rationalistic interpreters, but many others) and take the position, purely from very questionable internal evidence, that if St. John wrote this book it must have been composed between the death of Nero (68 A.D.) and the destruction of Jerusalem (70 A. D.)—and they settle the whole thing right there and then. They go on and get the internal evidence and never touch the question of external evidence. The latest critic, however, finds it to his purpose to accept St. John as the author, and so he accepts the external evidence, and maintains that John wrote the Apocalypse about 96 A.D. He, however, comes to the astounding conclusion that the Gospel of John records only **logia,** or sayings of our Savior, and that St. John had very little to do with it; that it contains simply the metaphysical opinions of a writer who lived long after John's time; and simply because it falls in with his view, the latest critic reaches the conclusion that the external evi-

dence must be considered in deciding the time and authorship of Revelation.

Now, one of them maintains that the most trustworthy information that we have regarding the origin of the greater part of the New Testament books, is not to be credited to the Christian writers who lived within sixty or one hundred years after they were written, but we owe all of this knowledge to the historic criticism which took its rise seventeen hundred years later.

Another writer, who lives in this city, writes: "If the question which the higher criticism seeks to answer can not be answered by this method, then there is no answer at all." That is, we are to exclude external evidence altogether, and rely only on internal evidence.

I had intended to go into the Synoptical Problem, but I must pass over that. I would like to tell you the opinions they have about Matthew, about Mark, and about the other books, but it is not possible now. They simply make the declaration that we have really nothing that our Savior said, not even in the Sermon on the Mount. It is simply an unhistorical reproduction.

In closing I thank you for your patience, brethren. I simply wished to present to you the view that these men have. In the light of that view we can understand very well why they come to such conclusions—it is not at all surprising; and until we settle those fundamental questions, they will keep on grinding away, and finally nothing will be left.

Many things have necessarily been omitted or barely touched upon in this discussion; but I think that you will agree with me, that enough has been said to show that the application of the principles of the Negative Higher Criticism to the New Testament, by the Modern School of Critics, has neither been truly **Critical** nor in any proper sense **Scientific.**

President Hall: In concluding this session of the Convention, if it is your pleasure to remain for a few minutes longer, I know we shall be greatly privileged in listening to two short addresses. I would ask Prof. Jesse B. Thomas, D.D., LL.D., of Newton Theological Institution, Newton Center, Mass., if he will kindly step to the platform. He will be followed by Dr. Edward P. Ingersoll, of the American Bible Society.

I am glad to introduce to you Professor Thomas, who will now take up the discussion.

ADDRESS OF PROF. JESSE B. THOMAS

"Some Conditions and Changes Bearing on the Present Issue"

I congratulate myself that I have not prepared any formal address for this occasion. I understood from the program that the "discussion" was to be an impromptu commenting on what has been said by those who have prepared formal papers. Surely, what has been thus far said has been sufficiently elaborate and minute to make extended comment unnecessary. I will, however, allude to two or three points that suggest themselves in connection with some of these discourses.

But before proceeding to their direct discussion let me allude to what seem to me to be

I. Some peculiar conditions of the time affecting the question in hand.

I think it worth remembering that the Christian ministry of the day has fallen, or is rapidly falling, almost exclusively into the hands of very young men. Had that brilliant member of the British Parliament, who once so passionately defended himself against the "atrocious crime of being a young man," lived in our day, the burden would have been found to have shifted: his defense must now be against the charge that he is no longer young—at least, if he be a minister. It is true that men do not yet resort to novices in medicine to deal with their bodies; nor to allow experimenters in law to take care of their property; but, in the management of their souls, they seem to have concluded that age and ex-

perience disqualify rather than commend. Now the young man, as yet unsobered by experience and personal observation of the mutability of even "scientific" conclusions, is apt to be instinctively tempted to over-confidence in, and adventurous utterance of, new opinions. Having a reputation to make, he is peculiarly sensitive to the remembered cautions of his instructors, not to "fall into ruts"; he is easily moved by the common sentiment, and perhaps the fear of the contempt, of his ambitious classmates; he is keenly alert to know what will bring blame or praise from the secular press. He shrinks, therefore, with peculiar dread from the epithet "traditionalist." Whatever else befall, he will not allow it to be suspected that he is ignorant of, or that he has failed to adopt, the "assured results" of the latest scholarship. He is tempted accordingly to reconcile himself with the scholarly **zeitgeist**, as he understands it, by passive, if not overt, assent to the new views.

Another notable circumstance is the recently rapid growth of emphasis upon, and extension of range of, linguistic study, in our theological institutions. Instructors and courses of study in Hebrew and Greek and their cognate Biblical addenda, have multiplied surprisingly at the expense of the other departments of the theological curriculum. Expert acquaintance with Hebrew and Greek has become a generally recognized **sine qua non** for commendation to the churches as a suitably equipped candidate for the pulpit. And in some institutions the ability to read Greek fluently is practically treated as an infallible test of the genuineness of a call to preach, since the applicant is refused permission even to begin his theological studies without it. So high an estimate of the relative place of linguistic skill in ministerial efficiency lends a factitious importance to those disturbing controversies concerning the origin and authority of the books of the Bible, which here interest us. They are, in fact, but incidental to the intelligent study of the languages themselves, yet they have become inextricably interwoven with, and in our time virtually inseparable from that study. To ignore them is to invoke the ready sneer of culpable ignorance of, or incompetence to appreciate, the modern methods of "Bible study."

Again, with increasing emphasis on linguistic technique, comes the call to more minute anatomical dissection and histological analysis of the text of Scripture. This pains-taking and subtle art has come to its height in Germany. It is there that the white light of the old Book has been resolved into its polychromatic elements—by what may, in a double sense, be called (considering the number of spectres from E to P evoked in the process) a kind of spectral analysis.

Now we all doubtless recall the old quip which in distributing fit fields of activity for each nation assigned to France the earth, to England the sea, and to Germany the air. Or, to refer to Sir Arthur Helps' characterization, the Frenchman, if called upon to describe a camel would hasten to the Jardin des Plantes to study his subject there; the Englishman would pack his valise and hie away to the desert to find the creature in its habitat; while the German would sit down calmly in his study to construct a camel out of his own consciousness. The German tendency to the speculative reconstruction of all things, is, in any case, unmistakable and universally recognized. His world and his Bible are apt to go with his tobacco into the philosophic pipe, where all are alike sublimated into smoke. So long as these fantastic smoke-wreaths ascended within the lecture-room, there was little danger that they might be mistaken as anything more than unsubstantial creatures of the mind. The veteran Delitzsch, who in his later years yielded reluctant and partial assent to some of these products of modern critical ingenuity, earnestly protested against the attempt to popularize them—they were, for some time to come, to be treated as, at the best, the unverified guesses of experimentalists—working hypotheses only. But it may be said of the Anglo-Saxon race, at large, as John Hall once said of

the Yankee, when speaking of the importation of the drink-habit from the old world—"It is a serious-minded race, importing nothing that it does not amplify and make practical." Beginning with certain English scholars, who denounced it as cowardly not to announce boldly to the people, and propagate, the "assured results of criticism," there has been a steady disposition to insist on the popularization of the whole Hexateuchal scheme. This being undertaken, with whatever qualifications and reservations, by men whose ability, candor, and Christian temper were above just suspicion, the effect upon the untechnical hearer, as well as upon the plastic and confiding student, has often been perplexing if not disastrous.

Among the lectures constituting the first series delivered in Boston under the auspices of the American Institute of Sacred Literature, one was given by a man whose name is justly revered for his scholarship and whose personality is tenderly remembered as illustrative of Christian devotion. In his eagerness to encourage the introduction of the new conceptions of the Bible into Sunday School instruction he so emphasized the mythical quality of Old Testament narratives, and so magnified the contradictions of the New Testament and the infirmities of its style, as thoroughly to mystify his simple-minded hearers. One good lady next day remarked to her Bible class teacher that, while some of the hard stories of the Old Testament had once given her trouble, she now cared no more for their eccentricities than for those of Æsop's Fables. A bright young man in one of my classes had been called upon to read and report upon that passage in Theodore Parker's writings in which he magnifies the authority of intuition as the final arbiter in religion—saying, substantially, "if anything in Scripture grates upon your instincts, re-examine it to see that it is susceptible of no fair reconstruction to which you can rationally agree; failing to find this, let the Scripture go and stick to your intuition." The young man completed his rehearsal of this advice, with the statement that he perfectly agreed with the view expressed. When I suggested to him, that this theory would have brought serious trouble to Abraham, when called of God to sacrifice his son, his answer was instantaneous and conclusive: "I find no difficulty there; for I do not believe the Abraham incident ever happened." This confident and prompt avowal of disbelief was unexpected and surprising. I remembered the story of President Wayland, who when a member of one of his classes, met his psychological teachings with the question, "What would you say were I to tell you that, in coming down the street this morning, I had seen the opposite lamp-posts leave their places and come waltzing down the street together?" "I should ask you where you had been, my son," gravely replied the good Doctor. Asking a like question of the progressive young man in my class I was informed that he, too, had been a hearer of the lecture in question. It is not to be inferred or even suspected that the lecturer had any positively sceptical intent, or a fear that he would create any. But doubt is easy to create and hard to stifle: nor is it less dangerous because inadvertently fostered. Tares once sown, by whatever hand and with whatever motive, grow apace. It would be better that they were left to be sown by "an enemy;" but the result is not less deadly if the band be that of a friend.

Bearing in mind the plasticity of a young ministry, fresh from scholastic scenes and ambitions, the supreme emphasis on linguistic proficiency as a credential of scholarship, the increasing reverence for, and dominance of, German methods, and the growing disposition to popularize the supposed final conclusions of the critics,—

II. Let us notice some Specious and often Incongruous Results.

1. The Substitution of a Critical for the Orthodox Tradition.

My beloved and reverend friend Dr. Howard Osgood—one of the foremost Biblical scholars in America—has made plain in his unanswerable paper the iden-

tity of the positions of the new critics—even the conservative section of them—with those of the rampant infidelity of a century ago. He might have gone further: for there is as pronounced a tendency to cyclic return of identical notions in the school of so-called "free thought," as elsewhere. The sceptical "tradition" is more fragmentary and intermittent, yet none the less real than that of orthodoxy.

When Renan, a little while ago, suggested that the story of the Resurrection sprang first from the excited report of a hysterical woman, he was applauded as the inventor of a novel and ingenious explanation; but the theory is as old as Celsus in the second century. The authors of the "Essays and Reviews" created a sensation by insisting that the occurrence of certain alien words in Daniel makes it incredible that it should have been written at so early a date as commonly believed—an objection incessantly reiterated by later critics; but Porphyry had made the same discovery and offered the same argument against authenticity in the third century. An influential educator and editor in this country had the temerity to make the published statement not long ago, that up to twenty-five years before, nobody had ever doubted that the "day" of Genesis was a period of twenty-four hours. He had surely failed to observe that Celsus, again, had ridiculed Moses for having spoken of "days" before the appearance of the sun; that Augustine, among others, noticing the difficulty, had declared the term to allude to a "day of God," which could not be limited to twenty-four hours; and that one after another of the Fathers, as well as of the Medieval writers, had recognized the incongruity and grappled with the difficulty of the twenty-four hour interpretation — a difficulty which lies open in the record itself, and which they must have been stupid indeed not to have observed, even if not compelled by the sneers of cavilers.

Now let the young man, in the pulpit or the pew, who is afraid of becoming the bond-slave of "tradition" or human authority—who is charmed with the exhortation to "think things out for himself"—observe that the moment he ventures to attempt the formation or utterance of an independent opinion as to the integrity or genuineness of any Scriptural document, he is certain to be confronted with the demand that he accept the verdict of the "world's scholarship" as a finality in the premises. He may not meddle with matters that belong exclusively to "experts," and upon which they have already reached an authoritative consensus of opinion. Instead of being set free from tradition, in this way, he has only been transferred from one bondage to another. He must not, under penalty of ostracism from the realm of "scholarship," accept the concurrent conclusions of the Christian thinkers of the ages which have undergone the scientific test as "survivors" in the "struggle for life;" but he must, under the same penalty, accept as obligatory the arbitrary results of a headlong and as yet unverified series of speculative flights of fancy!

He must bow submissively to the "specialist," forsooth. The "specialist" in what? Does the mastery of **daghesh forte** and the **subscript iota** forthwith give a man exclusive claim to precedence in all realms, scientific, historical, philosophical, and theological, as well as literary? The very nature of his work as a specialist renders him less fit for the settlement of broader questions. No lawyer needs to be reminded that the testimony of the detective, or technical expert of any kind, is least credited by the common sense of the ordinary juryman. Such a witness has seen the facts through a theoretically narrowed or distorted eye, and, inadvertently or otherwise, reshaped them to fit his mental preconception. The enthusiastic exploration of verbal niceties does not fit for synthetic judgment of the whole. Who would choose a watchmaker, rather than a sailor, to scan the horizon and shape the vessel's course?

2. As to the recoil of the Higher Criticism upon the New Testament.

We have been reminded, in the lucid and instructive paper of Dr. Wolf, of

the auspicious advent, and early decay and vanishing, of the Tübingen Theory. There is so close a parallelism between that theory and the Hexateuchal scheme, that the one may naturally have suggested the other. In both, an attack is made upon the historic verity of the sacred record by a like indirect route. Accepting the Pauline Epistles, in part, as genuine it was easily insinuated by Baur that there appeared upon their face evidence of an early Pauline and Petrine, Prophetic and Priestly, Doctrinal and Ritualistic, partition in the Church. Here was basis enough to formulate a theory of "tendency," in rival writers, to reshape history for the support of one segment or the other or the reconciliation of the two. All the historic documents of the New Testament thus lost historic significance, and became campaign documents in which the facts were warped to suit the occasion.

The same process has been followed in dealing with the Old Testament: only, now, some of the Minor Prophets have been arbitrarily fixed upon as exclusively reliable. From this coign of vantage there has been a like bombardment of the historic books of the Old Testament. They, too, are said to have been "redacted" and the facts imaginatively reshaped, or their borders enlarged with shifting prismatic colors, to suit the ends of "Priestly" or "Prophetic" contestants for mastery: so that they also are revelations of struggling "tendencies," rather than veracious records of fact. Let us hope that as their spirit and method are identical, the already realized fate of the one theory may prove a true augury of the coming issue of the other.

When the Kuenen-Wellhausen theories were broached in England, it was with the precautionary reassurance, that they could never be made to react upon the New Testament. The Old Testament was said to be out of historic reach, but the New Testament too impregnably fortified by contemporaneous testimony to be historically discredited. Singularly enough, the application of destructive speculative canons to the Old Testament was almost immediately followed by the recovery of a clue to the sealed papyrus rolls of early Egypt, in the Rosetta Stone; and by the uncovering of the clay tablets of Babylon and Nineveh with a speedy recognition of the Behistun Inscription as a key to the long hidden cuneiform records in them. These events, with the later disclosure of the Tell El Amarna tablets, not only refuted the alleged impossibility of written records in Mosaic times, but showed an advanced stage of civilization and intercommunication in those remote ages which seriously endangered the whole argument of the disintegrators. The work still goes on. "We have already dug up Homer; we shall yet dig up the Bible," confidently said Professor Sayce.

The Old Testament is fast becoming as accessible to contemporaneous tests as the New. The methods of speculative assault upon each being identical, it was inevitable that the wave of doubt which has advanced so far upon the Old, in spite of archæological countercheck, should return upon the New. We find accordingly a revival of sharp attack upon the central facts of the Gospel history: the virgin birth, the literal resurrection, the miracles, and the like. Those who cling to evangelical faith content themselves with the bland assurance, that in all this only the concrete facts are jeopardized, but no essential doctrine. Do they forget the uniqueness of Christianity among religions, in that it alone rests on a historic foundation? Do they ignore Paul's assertion that "if Christ be not risen our preaching is vain, and your faith is also vain?" Christianity rests on foundations of fact: and "if the foundations be destroyed, what can the righteous do?"

3. The Elusive Use of Terms in Connection with the Higher Criticism.

Dr. Burrell and Dr. Booth have spoken eloquently and trenchantly of the disingenuous use of words in connection with the advocacy of the new theories. The peril, as well as the unfairness, of "paltering in a double sense," can not be too earnestly emphasized. A certain preacher in Chicago was pastor of "the Church of the Messiah." He averred in

one of his sermons that Jesus was not the only Messiah; but that Moses, Isaiah, Paul, and Savonarola were each, in his time, equally Messiahs; Berthold Auerbach being the Messiah of the nineteenth century. And yet he did not have the grace to inform his audience to which of these Messiahs his church was dedicated. One is reminded of Dr. Bushnell's famous tirade against "dictionary" bondage in the preface of one of his works that had been criticized for its misuse of language and its disregard for logic. He averred that no assault upon his positions reinforced by help of the dictionary or logic would be of the least avail. He should disregard all such things in the future, since his arguments would not be in the least damaged by being proved absurd. Dr. Charles Hodge undertook a reply in "The Princeton Review," but with the disconcerting prefaratory remark: "Why, Dr. Bushnell laughs at syllogisms as a ghost would at a musket!" He who uses words in a sliding or vacuous sense needs to be challenged, first of all, to throw off the mask of illusive speech, and "deliver himself like a man of this world."

What is meant, for instance, by the claim that the Higher Criticism is, in its ultimate aims, "constructive?" Criticism is simply judgment; and judgment deals with an existing thing, approving it, modifying it, or repudiating it. Its function is never creative. The alleged construction of the existing document is in too many cases the substitution of a wholly different record purely suppositious in character. The actual testimony of the ancient writer is sublimated into a vaporous cloud: then out of the cloud the dextrous imagination of the critic evokes something which, he suggests, is "very like a whale," and this phantasm of the brain ends the constructive process!

Again, what is the force of the frequent invidious suggestion that this method of dealing with the text is in a peculiar, if not an exclusive, sense, "historic?" The historic method is primarily objective and inductive. If an alleged ancient title-deed or other document were presented in a court of justice, it would be treated as **prima facie** genuine. But, if its genuineness were questioned, the normal appeal would be first of all to external circumstance as confirmatory or discrediting; whether it comes from a normal place of deposit, in whose hands the property rests, what does family history or common tradition say, etc. It is only when discrepancies appear, or evidences of later alteration or addition are made clear, that the process of documentary criticism (which is not in the proper sense **historic** at all) normally begins. Even then every intendment in favor of the integrity and consistency of the document will be judicially indulged. But this order of inquiry, wrought out and confirmed as legitimate by the experience of ages, is suddenly reversed by the method of to-day. It begins with the process of documentary analysis, and rests its judgment wholly on inferential conclusions therefrom. Professing to move inductively, it treads the "high a priori road" from the beginning. It ignores what is affirmed to have happened, in behalf of what, it is theoretically concluded, ought to have happened. In default of historically identifiable characters, to whom to attribute the **disjecta membra** of the dissected documents, it invents a list, lengthening with each new emergency. It thus dissipates the actual testimony into myth, and proceeds by a sort of irresponsible, oracular, literary divination to write a substitutionary document therefor. Were any lawyer to deal with the witnesses summoned, as some of the critics have dealt with the Evangelists (their, as well as our, only contemporary witnesses), he would be laughed out of court. How would it sound for him to say to the jury: "These are the only witnesses in the case. But I ask you to dismiss most of their testimony as unreliable. Instead, thereof, let me suggest that you listen to my theory of the case, and allow me to reconstruct their testimony according thereto. It is true you will not then rely upon what they have said, but how much safer it will be to accept what an expert thinks they ought to have said."

Once more, what are we to under-

stand by the claim that higher criticism alone proceeds according to the "scientific" method? That method requires us to accept the phenomenal as prima facie real, and to proceed inductively from facts near and known to the remoter and unknown. The Bible is itself a fact; it is inwoven with the web of the world's history in a creative way; it lies at the heart of the literary and spiritual forces that move mankind to-day. It cannot be intelligently studied apart from these environing conditions and the presumptions in its favor thereby engendered.

It is wholly unscientific, then, to ignore these imperative preliminary considerations, and treat the Bible "just like any other book." A book, for the permanent certification of the origin of which the Jews have been so marvelously preserved to a "life beyond life;" a book that has lifted that segment of the earth which we call Christendom to so marked exaltation above the rest; a book that has been the indisputable antecedent, if not the cause, of the highest phases of intellectual, ethical and political advance, and that still holds its place in the affections of the ripest peoples, and outtops the highest spiritual ideals of the twentieth century—cannot be thus ignominiously flung into the tide of promiscuous literature as "just like any other book."

Telescopy can get no justice while you regard the telescope as "just like any other brass;" and count the only legitimate form of "study" of it to be chemical analysis of its metallic constituents, or curious speculation based on the half-effaced name of its constructor. Would it not be more "scientific" to point it heavenward, and by its help get better vision of the stars?

The new Jerusalem can never be measured by a carpenter's foot-rule; nor can mere linguistic or other technical trigonometry ever gauge or fitly judge the nature or source of the written Word, which, as truly as the Incarnate Word, has proven itself irreducible to purely human standards of measurement. Let the literary anatomist deal with his dead subjects. The dissecting knife is not the fit, much less the only fit, apparatus wherewith most effectively to "study" the **Living Word.**

President Hall: The next speaker on the program will be Rev. Edward P. Ingersoll, D.D., of this city, Secretary of the American Bible Society. Dr. Ingersoll has returned from Great Britain whither he went as the representative of The American Bible Society, at the Centenary of The British and Foreign Bible Society. He brings back a cheering report of the victories of the Bible during the past century and of the present outlook.

ADDRESS OF REV. DR. E. P. INGERSOLL

"A Century's Victories of the Bible"

It is reported that Voltaire once said that it took twelve men to found Christianity, but that he would show the world how easily one man could overthrow it. He was confident that it would be overthrown by the new discoveries of that age and would not survive the century. Well, the Bible has gone on for a century, and Christianity still survives and extends, and we believe that the house where Voltaire uttered his boast is now a depot for Bibles. Its experience with Voltaire gives us courage in the new conflicts with error and unbelief. Its experience in the conflicts of the past century, as I have recently heard it, is an inspiration to new faith and a higher courage.

I am in hearty sympathy with the Bible League, because it has a conservative and yet positive aim with regard to the Bible. Those who have associated themselves together as members of this League thoroughly believe that we ought to say to our countrymen and to Christendom "We believe in the Scriptures as inspired of God and as the only infallible rule of faith in practise."

Like our fathers we are holding fast to the "Eternal Word."

We have not organized for contention with others, but rather that we may strengthen each other's hands, and, if possible, be a help to great multitudes who are being disturbed by the destructive criticism of these latter days. We wish to say to them that this is no new thing, but that the assaults upon the integrity of the Bible have, through the centuries, come frequently and in many guises. Some of us have seen the Bible "overturned,' time and time again, and yet, after a little anxiety, we have found that it was a cube and stood on its solid base just as firmly as before it was "overturned."

The gentlemen who have spoken before me, have drawn attention to the unscientific nature of Destructive Criticism. Permit me to add that I regard it as unfair as well as unscientific, because it seeks to tear down the house in which I have been living before it provides for me a better house to live in. I object to it again as being unfair because, for the most part, the work is not done reverently. If I gave myself to this destructive criticism, bearing down upon Genesis or Isaiah, or the Wonders of the Old Testament or the Miracles of the New, I am confident that my best friends would whisper to me, "You are not reverent." I have a strong and steady conviction that every man who would be a thorough teacher of Bible lore, so as to discriminate between what is divine and what is human must have a very devout spirit. And beyond this, ought it not to make every critic very cautious when he considers that there are a hundred different forms and statements in this Book which men are criticising? They stand up and confer together,—finally one says, "I do not criticise that book or that statement, but I criticise this book and this statement; another one says, "I criticise that which you approve and approve that which you criticise;" and so it goes on until scores of them have uttered their criticisms and you find, upon investigation, that no two of them absolutely agree. There are a hundred different roads of criticism, and, when you have gathered all of the critical scholars of the world together, you find a few going in this path, a few in that path, and a few in another path; while every one of these scholars affirms that there can be only one path that is right—and that his own. This thought ought to make us modest when we come to the criticism of a book that has endured the test of ages.

THE GREAT BIBLE MEETINGS IN LONDON.

I have been requested to say a few words in regard to the outcome of the Bible work in the last century. A few weeks ago I was in London, as the representative of the American Bible Society, at the Centenary of the British and Foreign Bible Society. The story of what the Bible has done for mankind during the last century, as I heard it there, was an inspiration of faith.

There were great gatherings: representatives of the royal family, distinguished Christian ministers and laymen, scholars and business men—ten thousand and more—from the different Protestant denominations, twice in Albert Hall and once in St. Paul's Cathedral. It was delightful and reassuring to note the enthusiasm in London and throughout the whole of England. There were magnificent audiences everywhere, and not a single note of discord was struck. It was the Bible, as the infallible rule of faith and practice, the whole Bible that was being honored as the means by which the Nations in darkness were being enlightened and lifted up into intelligent and Christian manhood. One evening toward the last of March, I spoke to a large gathering, probably a thousand people, in Penrith, near the English Lakes. The meeting was not held in a church, but in a public hall. At the close, some one offered a resolution which was substantially the statement of the aim of this Bible League. It looked to the Bible as giving the blessings of our civilization,—in other words, as being the light and comfort for time and for eternity. It was a

popular gathering at which a distinguished lawyer presided. When a rising vote upon that resolution was taken I did not see a single person remain seated. One of the Secretaries of the British and Foreign Bible Society, on the first Sunday in March last, went to Manchester and was advertised to speak about the Bible and the work it was doing in the world. The meeting was in the largest public hall in Manchester, seating four thousand people; it was crowded to the doors, and multitudes were obliged to go away because they could not gain admission. And it was all to hear the story of the Bible and its achievements from the lips of a man not especially known to them, who was to tell them of the work of the Bible in the world.

At one of the great centennial meetings in London (Tuesday evening, March 8,) our Ambassador, Hon. Joseph H. Choate, stood on the platform in Queen's Hall and gave a noble testimony to the power of the Bible in the early American life, and of its beneficent influence which continues still; and he said, amid great enthusiasm, "I believe that Britain and America are destined to carry this Bible, its liberty and its life to the earth's remotest bounds." There was none of the watchmaker business, of which Dr. Thomas just spoke, in the grand utterances of our Ambassador.

Let me now come back to America, and assure you that my own observation and the testimony of many friends have convinced me that the pastors who have proclaimed themselves enthusiastic adherents to this critical spirit which is fastening upon the Bible, are not gaining in influence for good. I rejoice that there are multitudes of pastors who are holding fast to the form of sound words; are preaching the gospel with all enthusiasm; are so preaching the Word that souls are converted, comforted and established. The church of which I am a member received 120 at its Communion in April, two-thirds of them upon profession of faith. I have been a member of that church for two years, and in all that time have not heard the pastor name "Higher Criticism," or touch upon anything that verged toward it. He is preaching the Lord Jesus Christ and preaching Him with power, and strong men and multitudes of young men are coming into the church. How in contrast is this with the case of a young minister with whom I spoke not long ago. I said, "Are you preaching Higher Criticism?" "Why, of course I am." "Why?" "Because my people will think I don't know anything if I don't preach the Higher Criticism." May he get over that idea of delusion and folly!

But despite the skepticism and the criticism the Bible has been more and more shedding abroad its light for mankind. The American Bible Society in eighty-seven years has published 72,000,000 Bibles and portions of the Bible. The British and Foreign Bible Society in one hundred years has published 180,000,000 volumes. There were between forty and fifty languages into which the Bible was translated when the British and Foreign Bible Society was organized in 1804,—there are now four hundred and seventy-four languages and dialects into which the Bible and portions are translated. All of the centuries to the nineteenth gave us less than fifty translations; the nineteenth century has given us at least four hundred and thirty new ones, and we were never going forward so rapidly as now. Men are asking for this Book everywhere. "Give us the wonderful Book;" and all through the world it is transforming lives, it is transforming nations. Let us hold fast to it for it is the plinth that supports the glorious temple of truth.

President Hall: I am going to ask Dr. Burrell if he will give us a closing hymn, and while he is selecting that hymn I will call your attention to the program for this evening. Under the Third Special Topic: "The Unscientific

Character of the Prevailing Higher Criticism," there will be an address on "Its Unscientific Treatment of the Facts of Scripture; or Misdirected Scholarship," by Prof. G. Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary, Editor of the "Bibliotheca Sacra." He will be followed by Prof. Robert D. Wilson, Ph.D., D.D., of Princeton Theological Seminary, speaking for Oriental Scholarship; and by Rev. M. G. Kyle, D.D., of Frankford, Philadelphia, Pa., the well-known Egyptologist, representing Archæology. The concluding address will be delivered by Rev. Robert Mackenzie, D.D., of Rutgers Riverside Presbyterian Church, of this city, formerly Professor in San Francisco Theological Seminary. Now, I am sure, there will be a real feast for all lovers of the Word of God, and I hope you will not only come yourselves, but bring your friends.

Dr. Burrell: Let us sing hymn number 370.

"Come, O Creator, Spirit blest,
And in our souls take up Thy rest."

President Hall: I would like to make a special request that all of the speakers at this afternoon's session will meet here on this platform.

After the singing of the hymn Dr. Burrell pronounced the benediction.

Third Special Topic:

"THE UNSCIENTIFIC CHARACTER OF THE PREVAILING HIGHER CRITICISM"

WEDNESDAY EVENING SESSION, MAY 4

8:00 P. M. President William Phillips Hall in the Chair

Prayer by Dr. Burrell: We thank Thee, O God, for all the blessings of the day, for Thy manifest presence with us in Thy work. We thank Thee for the high privilege of service, for the delight of acknowledging ourselves to be laborers together with God. We thank Thee for the revelation of Thyself every way unto us. We glory in thy blessed Word. Be with us here to-night. Sanctify to us every moment of the hour that we shall spend together, and help us, we pray, to glorify Thee in all that we do and by what we say during the further sessions of this Convention; and follow it all with a watering from Heaven, "for Paul may plant . . . and Apollos may water," but Thou Thyself must, after all, bring about the increase. Bless the Truth; give it power, abundant power; and place us in the possession of truth with clear eyes and receptive hearts, for Jesus' sake. Amen!

We will sing—

"A glory gilds the sacred page,
Majestic like the sun."

Turn to Psalm cxix. We have been reading over and over again in it. We will begin at Cheth, verse 57.

(Responsive reading of the Psalm.)

Dr. Burrell: Now, will Rev. Dr. Joachim Elmendorf offer prayer.

Prayer by Dr. Joachim Elmendorf: We bless Thee, O our Christ, that we are permitted to see this day. We bless Thee that Thy people have aroused themselves to the need of uttering their convictions as to the preciousness of this blessed Bible which Thou hast given us. We rejoice that there are so many of us that can testify that it speaks to our needs, that it speaks to our needs even in childhood, in youth, in young manhood; and when the inquiry went up from our lips, "Lord, what wilt Thou have me to do?" Thou didst then, out of Thy blessed Word, show us the way in which Thou wouldst have us walk. We bless Thee that Christendom is full of those who think they are called upon to testify to the preciousness, and the guiding power, and the saving power of

this Word of the Living God. We know it is Thine, for we have had it speak to the depths of our souls. Oh, help Thy people to come together. Help them to unite in the testimony that shall convince the world that it is none other than the Word of God. Grant to bless this Convention. Raise up those that shall speak even as Thy servants have been speaking, to the convincing and comforting of men. And the men who have thought they have believed Thy Word, men who have thought they loved Thy Word, oh! help them to know more and more its preciousness and its power from the testimony of those who are speaking for it in this Convention. And we pray that Thou wilt carry forward this movement; give it increasing membership; give increasing devotion on the part of those who constitute the movement. Give it, we pray Thee, more and more of the manifest presence of God in the organization and in its progress. Be with us this evening. Grant that all the words that are spoken may be prompted by Thy Holy Spirit, blessed by Thy Holy Spirit, and reach many minds and many souls with convincing and comforting and saving power, for Christ's sake. Amen!

Dr. Burrell: Sing No. 77,

"I love the volume of Thy Word."

President Hall: Despite the fact that it is prayer-meeting night in most of the city churches, you see that we have a splendid audience. We have had good audiences during all our sessions. We had as many here this morning almost as we have at this present moment. This afternoon we had a splendid audience, and much enthusiasm was exhibited, and deep interest and heartfelt sympathy with the great matters that we have in hand; and now this evening we shall continue our program. One of the most attractive portions is to be presented in the addresses that are to follow before the close of the evening service. We shall aim to make the session as short as may be consistent with a proper handling of the burning subject that is to be presented.

It gives me especial pleasure to announce the Third Special Topic under the General Topic, "Groundlessness of the Present Rationalistic Claims,"—the topic of the evening: "Unscientific Character of the Prevailing Higher Criticism."

In the front rank among the scientific men of the present day is one whose standing as a scholar I do not think is questioned by any one,—who will address you on the subject of the evening, our good friend and beloved brother and honored colleague in this great work, Prof. G. Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary, Editor of the **Bibliotheca Sacra.** I have great pleasure in introducing Professor Wright.

ADDRESS OF PROFESSOR G. FREDERICK WRIGHT

"Unscientific Treatment of the Facts of Scripture; or, Misdirected Scholarship"

I call attention at the outset to the fact that this is no talk on Higher Criticism in itself considered. In reading the program you will see that there is always an adjective before that phrase. We speak of the Rationalistic Higher Criticism; of the Destructive Higher Criticism; and in the subject announced for this evening, of the Prevailing Higher Criticism. We are speaking of a special department in a legitimate line of criticism; for we are all critics. It is our business, in the first place, to examine, and that carefully, all the facts. The very first principle of science is to know the facts in any region that is being investigated,—to be sure of the facts. The whole scientific process consists, first, in observation, and next in explaining and putting together those observations, that you may increase your knowledge; and this we all do, or all profess to do.

I have been powerfully impressed during the last few years, in the course of my studies, with what may be the product of our educational system, or of the neglect of those of us who have been teachers—I know not what—that certain fundamental principles of scien-

tific investigation are being pretty largely overlooked by many who are writing on these subjects of Biblical Criticism. There is a very general tendency to start with a supposition, an interpretation of the fact, an interpretation of a passage of Scripture, which may be plausible but may be wrong; and then go forward and reason upon that as though we had an established fact. It is to some things of this sort that I wish to call your especial attention.

The Requirements of Inductive Science

Now, the methods of science are purely those of common sense. Inductive science is indeed nothing more than enlarged common sense. All our knowledge of the actual world is based on observation. But it is not confined to observation. We obtain our knowledge of the past by weighing evidence. We make our plans for the future by calculating the outcome of present forces which we know to be in operation. By reason of our ignorance of the forces in operation, our inferences concerning the past and the future are of every degree of uncertainty. To a considerable degree, thereore, all our knowledge both of the past and of the future is speculative; and in science as well as in religion we all walk by faith, and not by sight.

But it is a fundamental principle of inductive science that it makes the most of the facts of observation. Modern science differs from that of the Middle Ages pretty largely in this one thing, that it keeps as clear as possible from speculation which can not be restrained and guided by facts. So far as it can, it keeps in sight of land, and only ventures out upon the broad ocean when compelled to do so, and then proceeds with much misgiving and great caution.

If a man comes into a scientific society and presents a theory without any facts to base it upon; if he has not added any facts from his own observation, so as to enlarge the scope of our reasoning, he is at once turned down. He is called an **a priori** philosopher.

So, this is **the scientific principle** with which we start; and we shall see before we get through that is a very important one.

Mr. Tyndall well nigh lost his reputation among scientific men when he left the solid facts of observation, and, with his mind's eye, looking into the abysmal recesses of the infinite past, reported that he saw Shakespeare and Milton and Napoleon and Grant and Cuvier and Darwin emerging by natural processes from the whirling fiery star-dust out of which the physicists suppose the earth to have been made. In that he was not speaking as a scientific man. He had no more business to talk upon that than a child ten years old had. It has been a very humiliating thing to see the respect that we have paid to such a statement as that, a statement which almost discredited him with scientific men.

Professor Huxley, who was a greater man by far than Tyndall, damaged his scientific reputation when, in spite of all the facts which he himself arrayed disproving the theory of spontaneous generation, he ventured out on the wings of faith, and declared that he **believed** that somewhere in infinite time, and amid the infinite changes through which matter has been called to pass, life with all its possibilities did somehow originate by a natural process from the material forces of the universe. He strained our confidence in his scientific judgment still more when he endeavored to prove that both animals and men are **automata,** doubting even that animals had any sensation of pain, and denying to man a free will. The picture of Huxley contending with the English bishops, and yet compelled by his theory to maintain that he had no free will in the matter, is in the highest degree ludicrous!

Herbert Spencer, who, apparently, has so much influence upon popular writers of the present day, had no standing among the men of science. He made no investigations in science, as Tyndall and Huxley did. He was simply an **a priori** philosopher sailing out upon the boundless sea of unrestricted specula-

tion. And so he was looked upon by all the great scientific men of the world. It is philosophy, not science, that he is teaching.

In the revulsion from this bald materialism of the physical philosophers, many have gone over to the other extreme, and made so much of the immanence of God that they have lost sight of His transcendence. These have no need of troubling themselves about the origin of species, since, according to them, everything originates in the immediate action of the Divine Will. These need no historical evidences of Christianity and no specially inspired authors of the Bible, since every one is inspired, and there is no source of knowledge but the immediate breathing of the Almighty through the soul of man.

But one thing is very certain, and this is one to which scientific men have called attention. It is this, that evolution however far it may be applied in the material creation, does not apply in human history. When you come to man—and that is an argument that underlies very much of our reasoning concerning the Bible and the Old Testament—when you come to man you have no theory of evolution such as you think you have in nature.

But **what are the facts with which Biblical Science is concerned?**

The facts are that in Assyria, in Babylonia, in the Valley of the Nile, the further back you go the better was their sculpture. There has been a deterioration. No man can visit Egypt and not see the evidences of this deterioration. The Fellaheen of Egypt are descendants of the men who built the pyramids. What are they now? You can see to what an extent they have deteriorated. So you find in the upward progress of the world what we believe is not the result of what you call evolution; but it is, as clearly as can be the result of historical processes, the result of a revelation. We make a revelation to the heathen, that is, we carry the revelation which we have received; and our only hope and expectation for the rise of the heathen nations is that the truth which we carry to them will be received. So as we go back,—from whom did our ancestors in Europe receive the truth that has made Europe and America what they are? They received it from Greece and Rome. And Greece and Rome received it from Egypt. And so, glancing from one altar to another, this light has come down, and we have become the possessors of it. It was not by a process of Natural Selection.

The Church is a Missionary Church, and the essential idea of it is, that a gift from Heaven has been bestowed upon us, and woe to us if we preach not the Gospel. We are taken into partnership with Christ. It is not an evolution by a natural and slow process; but it is a revolution when the Gospel comes into a heathen's mind, when the Gospel acts on the soul, when it receives this Gospel of peace.

Now, those are the facts, and when one reasons on any other theory, he reasons without his facts; and you can not bring that theory to have any weight with us in the matter of discussing such problems as come before us in the Bible. Whatever evolution may have been in the forces below us, of earth and inanimate nature, it does not apply in this case.

Now, this leads me to the point of great difficulty, and of great importance, namely, that the main facts upon which we should form our judgment concerning Christianity are within the reach of ordinary men: ninety-nine one-hundredths of all the evidence that bears upon that subject can be brought before any man of common intelligence. The fault I have to find with the prevailing tendency is that **it disregards all this main evidence,** to concentrate attention upon getting a little additional evidence, and then rests the case wholly upon that.

We are all of us, I say, critics. We are all out trying to find the truth. We do not feel we have attained all the truth, or got all the evidence in. But it is like the Parable of the Lost Sheep:

we all want to get the one sheep that was lost upon the mountains. But, mark you, it says the other sheep were in the fold. It was not because they cared so much more for the one sheep than the others; but the others were safe. Now, the difference between the Conservatives and some of the Radicals is, that the Conservatives feel that they want to keep the ninety and nine in the fold, and then go out and see what they can do with the other one; but a great many of the Radicals open the gates and turn the ninety-nine out into the wilderness, and then go out and search for the one. That is the process that is going on.

I will show you in a few minutes how it is that, abandoning the main evidences, they come to rest their whole case upon the straggling bits of evidence that had not all of them come within the reach of our minds heretofore.

The Bible and the Critics Tested by Inductive Science.

Now, the Bible in the fullest measure endures all the tests of modern inductive science. It grants, yes, affirms, the existence of that material substratum of nature which modern physical science demands; while it lifts supreme, that directing agency of an all-comprehensive Mind, of whose existence we are assured in that life of feeling, thought, and will of which we are most immediately conscious.

As a historical religion, Christianity places itself upon a scientific basis. The doctrines of Christianity are not bare speculations, but they rest upon facts, and are legitimate inferences from the most permanent phenomena in the world's history. The tree is known by its fruits. The fruits of Christianity abound on every hand. There is the Church, with its ordinances, its institutions, its sacraments, and its varied forms of life; there is its line of literature, continuous from the Apostolic time; and there is its Sacred Volume, most marvelous in the variety of its interest and the sublimity of its contents. The Bible shines by no reflected light. It is a unity by itself. It is its own best witness. With the vast majority of men, this remarkable literature constituting the Bible needs only to be seen to be recognized as a product of divinity. In this, as in every other case, seeing is believing.

But we have fallen upon evil times, when the blind are trying to lead the blind.

Many of the Biblical Critics who are obtaining a wide hearing are so afraid of the beaten paths, and so enamored of what is new, that they seem deliberately to choose the hardest road and the most obscure paths by which to attain the desired goal of truth. Reversing the old maxim that "whatever is true is not new, and what is new is not true," they assume that nothing old is true, and nothing is true which is not new. Even so conservative a critic as Herman L. Strack, in so conservative a work as the Schaff-Herzog Encyclopædia, begins his discussion of the authorship of the Pentateuch by protesting against the use of the passages in the New Testament in proof of the Mosaic authorship, on the ground that if they prove it, "all other proofs are superfluous and are a derogation from the authority of our Lord, and that the use of such proofs removes the whole question from the historical and critical domain." It is also noticeable, in the most recent volume of the late Prof. A. B. Davidson, on "Old Testament Prophecy," that, when discussing the authorship of the book of Isaiah, he makes no use of New Testament references, except to explain away two passages from Paul's epistles which imply that Isaiah was the author of the latter part of the prophecy attributed to him. Apparently he does not care publicly to face the question of Christ's indorsement of the Isaianic authorship of the whole book, since he would be much more ready to attribute ignorance or an excessive use of the principle of accommodation to Paul than he would to his Lord and Master Jesus Christ.

This tendency to eliminate the testimony of the New Testament to the historical character of the Old Testament, is in principle like that of professedly

discarding the original and best witnesses in the trial, and contenting oneself with the fragmentary evidence which can be picked up from later and hearsay witnesses. Upon the impropriety of this course we have no difficulty in passing judgment in ordinary affairs. In legal matters we are familiar with what is known as the "statute of limitations," which provides that if a title is not disputed before a certain time has elapsed, the question shall not again be reopened. The reason for this is that the time to challenge the primary witnesses to any fact is while they are still living and accessible. If one delays to adduce his rebutting evidence until the primary witnesses are dead or beyond reach of ordinary effort, the presumption is very strong that this delay is due to weakness in the evidence, which would be made manifest by the explanations of the primary witnesses. While it is not true that the principles underlying the statute of limitations should have unrestricted and absolute sway, it is true that it throws a very heavy burden of proof on those who come in with alleged new evidence long after the question has been settled, and endeavor to reverse the original decision based on contemporary evidence. Possession is not only nine points of the law, but is nine points of the evidence upon which we may properly base our belief concerning great historical facts.

The Newtonian theory of gravitation is not overthrown by the fact that there are numerous anomalies in the movements of the heavenly bodies which we are not able to explain. With the positive evidence supporting the theory, it is sufficient for its advocates to show that these anomalies are possibly capable of being explained; thereby throwing the burden of proof upon the objector who, in order to maintain his case, is compelled to prove a universal negative.

The main principles of geology are not proved false by adducing a great number of phenomena which are difficult of explanation. The geologist is permitted to make almost any number of suppositions which do not violate the principles of physical science to save a well-accredited theory. To account for his phenomena he is privileged to lift mountains and continents above the sea, and to invoke long eons of time and the action of an endless variety of causes which may have combined to produce the observed results. In no other effort of modern science to reconstruct the past is this more strikingly seen than in Darwin's advocacy of the origin of species through natural selection, a theory which is well described as a series of "loopholes" and "may-bes" in which the difficulties are explained by reference to such things as "reversion," "correlation," "use and disuse of parts," "direct action of external conditions," and "spontaneous" variation.

The believer in transmutation "can invent trains of ancestors of whose existence there is no evidence; he can marshal hosts of equally imaginary foes; he can call up continents, floods, and peculiar atmospheres; he can dry up oceans, split islands, and parcel out eternity at will. Surely, with these advantages, he must be a dull fellow if he can not scheme some series of animals and circumstances explaining our assumed difficulties quite naturally."

Nobody was more willing to grant the abundance and strength of these objections than was Mr. Darwin himself. In a striking letter to Sir Joseph Hooker he makes this admission, but comforts himself with the fact that he is not so open to criticism on that score as is Herbert Spencer. Commenting upon Spencer's "Principles of Biology," he says:

"I have now read the last number of H. Spencer. I do not know whether to think it better than the previous number, but it is wonderfully clever, and I dare say mostly true. I feel rather mean when I read him: I could bear, and rather enjoy, feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved. If he had trained himself to observe more, even if at the expense, by the law of balancement, of some loss of thinking power, he would have been a wonderful man."

Nevertheless, he tenaciously held on to the main proofs of his theory, contenting himself with the belief that all the objections might be explained away.

Without affirming or denying the truth of Mr. Darwin's theory, we can say most emphatically that his method is scientific. The only question would be whether his main arguments are as conclusive as he supposed.

It is thus, that, from the beginning, the Christian Church has in a truly scientific manner held on to the central facts of Christianity and guided itself by the clearest light which shines out from the Bible. The central fact from which the life of the Church has sprung is Christ's resurrection from the dead. Around that central fact is gathered a mass of historical evidence which is almost superabundant in its amount, and of such a character as to satisfy the most scrupulous stickler for legal and scientific evidence. To the legal mind there is the appeal of the report to Pilate by the regular officers, whose business it was to carry out his command, that Jesus was really dead. To Professor Huxley, who asked for a post-mortem examination, we can reply, that there was such an examination. The thrusting of the spear into the side of Jesus fulfilled every requirement of a post-mortem examination. Christ's emergence from the tomb was not the resuscitation of a man who had fallen in a swoon, but was a real resurrection from the dead.

The witness to this resurrection is so varied, so inartificial, and so thoroughly wrought into the life of the Primitive Church, that it can not be resisted, except by doing violence to every principle of reason upon which the ordinary affairs of life are regulated.

With the establishment of the resurrection of Christ there goes, by a simple and easy process, the establishment of the truth of the whole New Testament. There is such a general congruity in the story of Christ's supernatural birth, His brief period of miraculous activity, when, besides doing what no man could do, He spake as no man ever spake,—there is, I say, such a congruity between these recorded incidents of His life and the nature and work ascribed to Him and the marvelous results effected by Him in the life of the Church, that it is impossible, with the facts clearly in mind, to resist the conviction that the New Testament is, in the main, a genuinely authentic account of the life and work of our Lord and Master. The New Testament embodies the whole circle of facts out of which sprang the life of the Christian Church. In the course of a Providence before which we cannot but stand in awe, what we have in the Gospels and Epistles was preserved, and no more. Not a dozen sentences outside of these books tell us anything which we can reasonably believe concerning the words and acts of our Divine Lord and Master.

Such a historical document deserves at least the respect which the scientific man gives to the central facts upon which he bases his theories. In reference to the Bible we speak of it as the reverence due to a highly qualified and well-established authority. But reverence has well nigh disappeared from a considerable portion of our modern Biblical critics. Instead of asking whether an interpretation of an obscure passage may be explained in accordance with the clearer passages, they ask, Can it possibly have an interpretation which will make it conflict with the clearer passages?

We have an example of this in the persistent effort made by a large number of prominent commentators and Biblical critics to make the world believe that there is a plain contradiction between the fourth Gospel and the other three Gospels in their statements concerning the time at which Jesus ate the last Passover with His disciples. Scientific common sense would say that an unexplainable discrepancy between such documents should not be assumed if there was any reasonable way of harmonizing them.

The first three Gospels affirm with great clearness that this Supper was eaten before the arrest and trial of

Jesus; whereas the fourth Gospel affirms that early in the morning, while the trial was in progress, the Jews declined to enter Pilate's judgment hall, lest they should be defiled so that they could not eat the Passover. Now there are two very natural suppositions which can be made, either of which would remove this apparent discrepancy, and leave the credit of the documents unimpaired.

1st. It may have been, and probably was, so early in the morning that the priests could regularly eat the Passover in the strictest sense of the word before sunrise.

2d. The phrase "eat the Passover" belongs to that elastic class of expressions that make it apply to the concluding portions of the festival that followed during the day up to the next evening.

Besides, it is susceptible of proof that while this defiling would have prevented them from taking part in the minor closing festivities, it was not such as would have absolutely prohibited them from partaking of the paschal lamb upon the evening following. From such a defilement they could easily free themselves before the close of the day.

Now we submit that the commentators and critics, who insist upon a contradiction in the face of such an easy reconciliation, are ignorant of the simplest rules of evidence which prevail in courts and in all well-informed scientific circles. Yet this is only a specimen of the false reasoning which is being forced upon the guileless public and labeled as the product of the new science of Biblical criticism. But instead of being new, it is as old as Celsus, and the fallacy of the method has been made clear to every generation until the present, and now we have to go painfully over the same ground again and give line upon line and precept upon precept.

We have time simply to enumerate a few of the cases parallel to the one already mentioned.

The author of the third Gospel can be shown by innumerable lines of evidence to be a writer who was exceptionally well informed upon all matters of local history and geography. In so many cases have his questionable statements been confirmed from unexpected sources, that, aside from the question of inspiration, he has come to have the reputation of a first-class witness. Yet so hard is it for modern critics to believe that he has made no mistake, that they insist with inordinate vigor in affirming that in those instances where the facts depend wholly upon his statements he not only may be wrong, but he must be wrong. One of the most prominent professors of New Testament Greek adduced as one of his principal arguments for the fallibility of the writer, that in Acts v.36 Gamaliel is made to refer to an impostor by the name of Theudas, who had come to grief somewhat before his time, during the reign of Augustus. But, because Josephus mentions a Theudas who ran a similar career fifty years later, in the time of Claudius, it is assumed that Luke must have made a mistake. It would seem, however, to be a very plausible supposition that there may have been two Theudases; for such repetition of names and careers is by no means unusual. Josephus himself mentions four Simons within forty years, and three Judases within ten years, who were all instigators of rebellion. To insist upon fastening an error upon a credible witness on so flimsy a basis as this is certainly not scientific. Darwin would count himself fortunate if he could save his theory by a "wriggling" which was ten times more violent than this.

Similar remarks could be made concerning the absurd ideas attributed to Biblical writers by prominent commentators and critics, through imposing upon the words of Scripture meanings which by no means necessarily belong to them. Thus a prominent theological professor accuses Paul of "almost resenting the idea" that the Mosaic legislation which prohibited the muzzling of an ox while treading out the corn "meant what it says;" and this because, forsooth, in an impassioned exhortation to the early disciples properly to care for those who ministered to them in

spiritual things, he exclaims, "Is it for oxen that God careth, or saith he it altogether for our sake? Yea, for our sakes it is written." This spectacle of one who is set up to be a teacher of the people being so unable to understand a rhetorical expression, does not augur well for the intelligence of the rising generation of ministers. And yet illustrations of the same sort can be repeated without number.

Turning for a moment to the interpretation of the Old Testament which is coming to be prevalent, we find the same unscientific mode of procedure in even more aggravated form. Not only, as we have already seen, is the testimony of the New Testament to the Old Testament ignored, but the chief witnesses in the New Testament are set aside with a flippancy that is as shocking to one's nerves as it is discreditable to the critics. I have heard a prominent professor in an orthodox theological seminary affirm that Paul as an interpreter of the Old Testament was unworthy of consideration; that if any modern exegete should make such egregious mistakes in interpretation as Paul made he would be speedily recognized as unfit for his position.

But, coming to facts nearer at hand, a number of the recent books written by leading professors in orthodox theological seminaries, to reconstruct and reverse Old Testament history, begin their work by wrenching the first verse of the second chapter of the book of Genesis from its proper place, and prefixing it to the first chapter, where it does not belong. This they do in order to defend their theory, resting upon a doubtful interpretation of a Hebrew tense, that the first chapter of Genesis and second chapter contain contradictory accounts of the creation. Coming to the account of the marriage between the sons of God and the daughters of men, they make it ridiculous by assigning an interpretation to the phrase "sons of God" which was alien to Jewish ideas, and which has little to support it, either in the nature of the phrase or in the nature of the case.

And so on to the end of the chapter, the main things are overlooked, and the flyspecks are magnified, and we are presented with a theory of the scheme of salvation which runs counter to the whole current of revelation and of history, and has no support except what comes from an obsolete, incorrect, and unphilosophical theory of evolution; for it is as clear as day that, apart from the positive revelation of the Bible, there has been no continuous upward stream of tendency towards higher and better things in the experience of mankind. When left to himself, man has everywhere been on the down grade. The world is strewn with the wrecks of the nations that forgot God. Apart from the influence of the first chapter of Genesis, monotheism has never maintained itself in the world. The upward tendency of mankind is due to the efforts of a chosen people, who have had a mission from God to the world. The Church of the present day is walking in the steps of Abraham, its great forerunner. It hopes for the regeneration of the world through the blessing of the Holy Spirit upon the truth which it proclaims. That truth is not new but old. Its cornerstone is Christ. Christianity is not the product of the natural man, but it is a gift from heaven, committed to our keeping, and woe be to us, and woe to the world, if we preach not the gospel in all its fullness as a supernatural revelation supported and enforced by all the powers of heaven.

President Hall: The next address will be given by Professor Robert Dick Wilson, Ph.D., D.D., of Princeton Theological Seminary, whose attainments and position entitle him to speak as a representative of Oriental Scholarship. His studies have specially fitted him to discuss the theme he has chosen.

ADDRESS OF PROFESSOR ROBERT DICK WILSON

"Groundless Attacks in the Field of Oriental Scholarship"

As the time allotted to me is limited, I shall speak merely upon the groundlessness of certain of the attacks made upon the Scriptures in the region of palæography and philology.

But before plunging into my subject let me state that in my opinion the only way in which the conservative party can maintain its position in the field of Biblical criticism is by showing that the premises of the radical critics are false; by showing, through a more thorough investigation of the facts, that the foundations upon which the magnificent structures of the radical critics rest are indeed groundless, unscientific and illogical, unproven and often incapable of proof.

The Attack in the Field of Palæography

1. I remark that many of the premises of the radical critics are fallacious, because of assumptions based upon an unjustifiable use of the vowel letters and signs.

It is a point admitted by writers of all schools, that the vowel points of the Massoretic text were not fixed till some centuries after Christ. A study of the variants of the Hebrew MSS. will show further that there is scarcely an internal vowel letter that has been invariably written either fully or defectively. The omission of all internal vowel letters (as well as vowel signs) is shown conclusively, also, on the inscriptions of the ancient Phenicians, Aramæans, Moabites and Hebrews. Now, in view of these facts, what do you think of arguments like the following?

Wellhausen says (on page 389 of his History of Israel), that

> Za-kar; "male" is in earlier times Za-kur; for this is the writing of Ex. xxiii. 17; xxxiv. 23; Deut. xvi. 16; xx. 13; and if it is right in these passages, as we can not doubt it is, it must be introduced in Ex. xxxiv. 19; Deut. xv. 19; 1 K. xi. 15, seq., as well. In the priestly code, Za-khar occurs with great frequency and elsewhere only in the later literature, Deut. iv. 16; Is. lxvi. 7; Judges xxi. 11, 12, etc."

You all see, that if the vowels did not exist in the original text, that the documents of the original text can not be distinguished by the vowels of that text.

2. The second palæographical assumption arises from wilful changes made in the consonantal text.

By wilful changes, I mean those for which there is no evidence in MSS., or versions, or palæography, or the monuments. The worst sinners in this respect are Professors Klostermann, of Kiel, and Cheyne, of Oxford.

In his latest work, Biblia Critica, just coming out, Prof. Cheyne attempts to reconstruct the text of the Old Testament on a theory so incredible, so entirely without any foundation in facts, historical and textual, that it seems to me, to surpass all the groundless theories that have before been proposed.

Did you ever hear of the **Jerahmeelites?** They are mentioned once in the Bible and their progenitor **Jerahmeel** once also. Now could you believe it possible that a professor in Oxford would attempt to string the whole text of the Prophets and Histories of the Old Testament upon the thread of this word, which he has inserted times almost innumerable in the four parts of his work already published? One can not but wonder, whether Professor Cheyne ever expected anybody to accept as fact these fanciful reconstructions of his. I can perceive how the radical critics might in despair give up all attempts to reconstruct the original text of the Scriptures; but I can not understand why they do not, one and all, perceive that any attempt to reconstruct the text out of their own heads, is doomed to failure. One Oxford Professor tried to reconstruct the original Hebrew text of Ecclesiasticus, by re-translating it from the Greek and Syrian versions. When the original Hebrew text was found, his text agreed with the original in only three places out of 100!

Would you like to have a sample of Professor Cheyne's method? On page 135, he asserts that "corruptions based on transpositions are common;" and

hence he changes the word **tomekh** into **maakhath.** But notice: (1) That there is no MS. nor version, that supports this change; and (2) that such transpositions can not, comparatively speaking, be called **common.** For the past fifteen years I have been making a collection of such transpositions for which there is authority in the MSS., parallel passages, versions, or critical editions (including large parts of the Polychrome Bible), and so far my list counts sixty-four examples in all. When you consider that these examples are collected from the whole Bible, and that the consonant letters in the Bible number about 1,200,000, you will perceive that these changes number about one in 18,000 from all sources whatsoever. But (3), even if the instances of simple transposition were much more numerous, what Professor Cheyne claims in the case before us, is not a simple transposition of two letters; but the 1st is made the 4th, the 3rd the 1st, the 4th the 3rd, and the 2nd is changed from one letter to another, which it resembles in no Semitic alphabet as yet discovered!

3. The third palæographical assumption arises from ignorance of the Hebrew, or from a misunderstanding of some version of it.

Some critics are always on the lookout for variants. When they do not see the connection in meaning between the Hebrew word and its version, they jump at the conclusion that there has either been a change in the original or that the translators have misunderstood their text.

An example of what I mean is to be found in 1 Sam. xiii.6, when the Book renders the Hebrew word by a word meaning "grave." **Ewald,** the great critic of the middle of the last century, asserted that the Hebrew word here used did not mean "grave," but "tower;" and, hence, many critics rejected the Hebrew text, because, they said, people do not hide in **towers,** and generally adopted the Greek version as giving the true meaning. Klostermann proceeds to reconstruct the Hebrew text by changing the present Hebrew word to another one which **means** "sepulchres." Now the fallacy here lies in assuming a variation where there is none. The Greek is right in having the word for "grave." The Hebrew word found in the text also means "grave." If you would look in the Arabic dictionary you would find the exact philological equivalent of the Hebrew used ordinarily in the sense of "grave." The variation is the figment of the critic's imagination. And the persistence in claiming that there is a variation is one evidence among many that there is a **traditional** interpretation among the radical as well as among the conservative critics.

4. But the most groundless of all of the assumptions of the radical critics with regard to the text of the Old Testament Scriptures is that the text, as it emerged into historic times, had already been so changed from its original form as to be utterly unrecognizable by its own composers.

Yet what convincing evidence is there to prove that such radical changes were ever made in the original text of the Old Testament? None whatsoever, except an analogy derived from the Egyptian and Babylonian liturgies and legends. No trace of any such radical changes can be found in the parallel portions of the Old Testament, nor in any statements of the Scriptures, nor in any tradition of the Jews. On the contrary, so far back as we can go with MSS. and versions (i. e., to 200 B. C.), the evidence is overwhelming and convincing, that in general no changes, even in sporadic cases of consonantal letters, have been made in the text of the Old Testament; except such as might occur in the copying or translating of any document, especially one of a long past age. The Egyptian papyri, recently discovered and published, some of them more than 2,000 years old, show that some of the fragments of the Classics differ by not a single letter from the texts of the ordinary text-books now used in the preparatory schools. No evidence has yet been found in support of a tendency theory on the part of either copyists, or translators, of the Old Testament, except, perhaps, in the case of two or three books of the LXX., and in a few changes in the Tar-

gums. Such tendency theories are another creature of the critics' imagination. The only tendency theory that the authors of the Old Testament Scriptures recognize is that which tends from the Paradise of the fall to the Cross of Calvary, and from the Cross of Calvary to the Paradise of the redeemed.

The Attack in the Field of Philology.

In the second place, the groundlessness of the radical attack may be shown in the field of philology.

1. The first of the many false assumptions are those made as to the meaning, the origin, and the use of words.

Time forbids that I should mention more than one or two examples of these kinds of assumptions. Their wide-reaching character can be judged, however, from one as well as from many examples.

Let us take the Aramaic word for King as an example of a false assumption based on the meaning of a word. Belshazzar, as you know, is said in the Aramaic portion of Daniel to have been king of Babylon. Now, inasmuch as the monuments do not state that Belshazzar was ever king in the sense that Nebuchadnezzar and Nabonaid were, it has been assumed that he could have been king in no sense at all.

To harmonize the monuments with Daniel, it is only necessary to remember that the Aramaic word **mal-kah**, "king," is equivalent to two, or more, words found in the Assyrio-Babylonian or Hebrew. In the Aramaic, the word **mal-kah**, "king," is used, not merely of the emperor of the Greeks, and of the shah-in-shah, the king of kings, the king of Persia; but also of the mayor of a city or of a village, or of the chief of a tribe. Belshazzar may have been king of the city of Babylon, while his father was king of the land.

The second word which I shall mention illustrates the fallacies based upon false assumptions as to the origin and use of words. I shall take the familiar New Testament word **korban**, "a gift." Wellhausen asserts that this word is a late importation into the Hebrew from the Aramaic; that it occurs nowhere in the Pentateuch, except in the Priestly Code; and that its presence there is an evidence of the late date of that work.

Now, inasmuch as both the root and the derivative are found in Arabic and Assyrio-Babylonian, as well as in Hebrew and Aramaic, is it not most probable that both root and derivative were used by the primitive Semites; and, hence, that in their use there is no indication of derivation, or date? Wellhausen, at least, gives no evidence except his mere assertion that the Hebrews derived the word from the Aramæans.

2. The second philological assumption is that the date of books can be determined from the use of sporadic forms and of once-written words, to many of which the indefinite term "Aramaism" is applied.

But notice, first, that as to the relations existing in early times between the Hebrews and the Aramæan peoples, aside from the statements of the Scriptures, we know absolutely nothing. So far as Aramaisms are concerned, there are no conclusive grounds for asserting that a book like Ecclesiastes must have been written in the age of the Maccabees rather than in that of Solomon. A large proportion of the words which even conservative critics supposed a few years ago to be Aramaisms, can now be shown not to be necessarily such at all. In Keil's "Introduction to Ecclesiastes," about half of the most important words, which he classes as Aramaisms, are found in Arabic and Assyrian as well. The presumption is that they are all from primitive Semite roots and that they might have occurred in any book which was written at any time in the history of the Hebrews, or of any other Semitic people.

3. The third philological assumption lies in the contention that the employment of certain words rather than others implies a difference of author, or date, rather than a difference of idea to be expressed, or a different way of expressing the ideas.

This assumption lies at the basis of the divisive hypothesis of the Pentateuch. Without going into a discussion of the words for God, about which there is so much that is disputable, let us take the

word "subdue" [Note **qa-vash**] as an example of the fallacy that diction alone is an indication of a separate document, or a different author. This word is said to be indicative of P. If this were so, if a characteristic of P lies in the word here used, we should expect to find J or E using some other word to express the idea "subdue." As a matter of fact, however, we find no word for "subdue" in either J or E. J, to be sure, uses twice a verb "to bow down." [Note **ka-ra'**], which in the causative means "to subdue." A third word, the causative of the word "to humble" [Note **ka-na'**], is used once in P and once in D. The two other words used in Hebrew to denote the idea of subduing [Note **da-var** and **ra-dad**], do not occur in the Pentateuch.

It will thus be seen, that of the five Hebrew words meaning "subdue," P employs two (of which D once uses one); but J and E never use any one of the five. Any difference, therefore, between P and JE is one of idea and not of words to express the idea. Nor could anyone maintain, that either the word or the idea may have been unknown to the writers of J or E. The Hebrew word for "subdue" found in Genesis I. is found, also, in Assyrio-Babylonian, Aramaic and Arabic. Hence, it may be assumed, in the absence of all evidence to the contrary, to have belonged to the primitive Semitic language; and, if it belonged to the primitive language, there is no reason why it may not have been used at any time in the history of any one of its descendants. That the idea expressed by the word "subdue" may have been unknown to the authors of J or E, is a supposition which, in view of the endless subjugations of nature and man revealed by the monuments and languages of ancient nations, is too preposterous for sober discussion.

In the second place, a difference of words, involved in the same general idea, does not necessarily imply a different author, nor a separate document; but may rather imply a fine discrimination of synonyms, or a slightly different way of expressing the same idea. Take, for example, the words for "likeness," "form," etc. P alone used the words "image" (shadow) and "likeness" [Note **tse-lem** and **d'mooth**]; but only in Gen. I. and V. P and D both use "pattern" (form or build [Note **tav-neeth**], D and E use the word for "form." [Note **t'moo-nah** a word of unknown origin and doubtful meaning.] Now, if a difference of words to express the same general idea implies a difference of authorship or document; we would here have three P's and two D's, and the assumption would be that no author can ever use a synonym. But, if they express simply a different shade of meaning under the same general idea, their use is no indication of separate documents or different authors. Whichever horn of the dilemma the critic takes, he stands to fall.

4. The fourth and last philological assumption that I shall mention is that made by Frederich Delitzsch and others when they assert, without any sufficient evidence from the vocabulary, that the Hebrews derived their religious ideas from the Babylonians.

Two years ago, I made an exhaustive comparative study of the vocabularies of the four great Semitic languages, especially of the words found in Hebrew and Babylonian, with the following result: I found that while there were many words common to all the Semitic languages; that these words were most common in the lower spheres of life; and that, as you rise from the physical and phenomenal to the mental and religious spheres, the similarities of the vocabularies become less and less; until when you come to the highest sphere of all (the doctrines of God, sin, grace, pardon, salvation, faith, the Messiah, and the kingdom of God), the vocabularies have become largely distinct, and the ideas in great measure dissimilar.

To those who would magnify the influence of the ancient Babylonian upon the ideas of the Israelites, let me emphasize the fact, that the stories of the creation and the flood, the belief in the existence of angels, the observance of a Sabbath, and the use of sacrifices and of the name Jehovah (one or all of which

are certainly found in the monuments to have prevailed in the age of Abraham), do not invalidate the Scriptures, but rather confirm them. The remarkable thing is, that we find such close resemblances of names and institutions in Genesis and so few in Exodus and Leviticus.

While on this part of my subject and in conclusion, I can not refrain from calling the attention of this audience to the long line of opposition between the religions and the policy of the Hebrews and Babylonians, which extends from the time when Abraham was called out of Ur of the Chaldees to leave his country and his kindred, until, in the Apocalypse and the later Jewish literature, Babylon became the height and front of the offending against the kingdom of the God of Israel. All through that extended and extensive literature of the ancient Hebrews, all through those long annals of the Assyrians and Babylonians, wherever the Hebrews and the Assyrio-Babylonians were brought into contact, it was by way of opposition. The only exceptions were in the cases of some weakling, Jehovah-distrusting kings. But with these exceptions, prophets and kings and poets emphasize and reiterate the antagonism, essential and eternal, existing between the worship of Jehovah and the worship of the idols of Babylon. And when the children of Israel had been carried away to the rich plains of Babylon, so beautiful, so vast, was it as a Greek patriot to the Athens of his dreams, or a Scotsman to his "ain countrie?" **Not thus.** But they wept when they remembered Zion: "How shall we sing the Lord's songs in a strange land?" Not thus does the Catholic pilgrim sing when he treads the streets of papal Rome and stands in awe beneath the dome of St. Peter's. Not thus does the Arab Hadji pray when he bows within the sacred precincts of the Kaaba. But thus has every Jew throughout the ages felt, the record of whose thoughts and feelings has been preserved to us; and thus does every child of Abraham according to the promise feel—that not to Babylon, the golden city, the mother of science and art and commerce, and of idolatry and harlotries and sorceries, do we look for the springs of our religion and the hope of our salvation,—but to Jerusalem the Golden, the City of the Great King.

President Hall: We shall now have the privilege of listening to the Rev. M. G. Kyle, D.D., Frankford, Philadelphia. By reason of his original investigations in his department Dr. Kyle is entitled to speak as a representative of Archæology.

ADDRESS OF REV. DR. M. G. KYLE

"Unscientific Handling of the Facts of Archæology"

I have been introduced to you as another of those dreadful specialists. I want you to note that they are not all on the wrong side, not by a great deal. You will have to allow us one privilege, however, if we are to be specialists, the privilege of being somewhat microscopical in method.

One of the fundamental errors of the prevailing criticism is the illogical handling of facts. The so-called "modern view" fools itself with facts and then tries to fool the people. We must credit scholarly and seemingly candid men with real candor, and so, I say, **they fool themselves first** and then fool the people. Now, the Archæologist is a man of facts. I see that a few of you look a little incredulous at that, and it must be confessed that Archæologists do sometimes theorize prodigiously. Nevertheless, the Archæologist's material in hand is facts, things that other people have done a long time ago and that have been kept in hand or have been dug up in these later days. We deal with facts. However much we may theorize upon them, the material is facts.

I wish to point out to you very briefly some of the fallacies of the Higher Criticism of the day in the handling of these facts of Archæology. I am not to

make an address, but simply to make points that others may elaborate at their leisure. I have promised myself to make five points in ten minutes, if that clock does not go too fast.

Fallacy First: Depending upon authority instead of upon evidence.

Here I hasten to guard against misunderstanding. I would not have anybody suppose that I seriously charge the Higher Critics of the day with depending too much upon the authority of Moses or Joshua, or David or Isaiah, but upon the authority of one of the modern scholars without presenting, or, must I say it? even examining the evidence upon which that scholar's opinion rests. A single example will suffice to illustrate the point. In that rhetorically charming book, "Modern Criticism and the Preaching of the Old Testament," by a distinguished Scottish Professor who has done more than any other to entwine the garlands of rhetoric about the cold hardness of the shaft the Critics would raise over the tomb of divine revelation, the gifted author pays his respects to the work of the Archæologists of a century in a brief portion of a single chapter. He finds almost nothing that has any bearing upon Biblical questions, and that little to favor the advanced critics. You will remember that he singles out the Egyptian name of **Joseph** as about the only thing really worthy of notice, and settles the whole matter not by evidence but by authority.

The statement stands at the end of a long attenuated line of quotations. He quotes confessedly from Professor Driver, in the Hastings Bible Dictionary (which is but a brief presentation of the same author's views in his essay in "Authority and Archæology"); who in turn rests his opinion upon the declaration of Ebers, Brugsch and Steindorff. The opinion of Ebers he quotes from the Bible Dictionary, that of Brugsch from his "Steinenschrift," and the work of both belongs to the past. Both these men passed from the sphere of opinions into the world of knowledge some time ago. As no communication has been received from them since, even a critic may not assume that this is what they believe now, or what they would have believed had they lived and labored on through the period of recent productive research which has set so many things of Ancient Egypt in a new light. Thus the authority of these scholars is removed from the argument.

The remaining authority, the distinguished Egyptologist of Leipsic, appropriates, as the basis of his opinion the work of M. Krall. Upon this authority is based the assertion that Egyptian names such as that given to Joseph had no existence until about the ninth century B. C., a thousand years after the time of Joseph, if he be entirely historical. A little patient investigation of the evidence discovers that the identification of Joseph's Egyptian name by M. Krall is weighted down with all but impossible phonetic difficulties; whereas there are known four names of kings of the fourteenth dynasty before the traditional time of Joseph, which supply an exact Egyptian equivalent for Joseph's name, letter for letter, with the meaning, "the one who supplies the nourishment of life." The evidence has been ignored for the authority of a great name.

Fallacy Second: Deduction without comparison or without sufficient induction.

This fallacy finds its most patent, perhaps its most flagrant, use, or abuse, in the classification of the words peculiar to various ages or various authors of the same age, upon which, from Astruc down, the literary analysis of the Pentateuch has depended, and which has been so much used in the further extension of the literary analysis to all the books of the Old Testament. But it is a fundamental law of logic that there can be no deduction without comparison, no conclusion from one premise, no list of words peculiar to any age, if there is no book in that language from any other age, or list of words peculiar to one author of any age if there is no known book of any other author of that age. This method as applied to the Bible could hold good only if there was

an extensive Hebrew literature from centuries from which there is absolutely nothing but the Bible; and as applied to many authors could hold good only if there were several others for comparison, where, in fact, there is none at all. The only way it has been possible to use this method with the Old Testament is to assume that it was written at a much later date and thus bring it into comparison with the extensive Hebrew literature of Exilic and Post-exilic times; but this is to beg the question at issue.

But the fallacy of deduction without sufficient induction is by no means confined to this classification of words. It is applied also to the other materials of Archæology. A most familiar illustration is the usual interpretation given by the Higher Critics to the **Israel tablet** found by Professor Petrie in Egypt. They assert that at the time of the inscription Israel was already in Palestine, and that the destruction of Israel's "seed" means not the destruction of the male children but the destruction of the "crops." This all seems in a general way out of harmony with the Bible account but quite in harmony with the current development theory of Israel's history. But it is a case of insufficient induction.

It rests first upon the opinion, specially supported in this country by the distinguished Egyptologist of Chicago University, that "seed" in Egyptian never means children, as it does in so many other languages. Yet in Hatasu's great wall inscription at Deir el Bahari, the god Amon is represented as addressing the Queen by the same word, and clearly meaning, "Issue, my holy Issue." Imagine a father addressing his daughter as "Crops, my holy Crops!"

This opinion of the Israel tablet rests, in the second place, upon the assertion that all the other peoples mentioned were in Palestine, that Israel seems to be associated with Khar, and that Khar was a name for Palestine. So it was, but it was a name of Palestine by way of the great valley that runs from the Jordan down through Arabia to the Red Sea, the very desert of the wanderings.

In the third place, this opinion overlooks altogether the fact that, of the eight peoples named, Israel is the seventh. All that precedes and the one that follows have in the Egyptian two determinatives, meaning "Foreign people" and "own country;" while the name Israel has only one determinative, that for a "Foreign People." That denoting an "own country" is omitted. If Israel were the last name, we might think the scribe had carelessly omitted the second determinative, but since "Khar" follows with both determinatives, it is about as near to a demonstration as anything in epigraphy can be, that the scribe intended to omit the determinative for "own country" after "Israel."

Thus the inscription, when all the facts are gathered, is in entire accord with the Biblical narrative. It may mean the destruction of the male children. Israel seems to be put just where the Bible puts the wandering nation, and it is clearly indicated that she was a people without an "own country," a settled abode of her own, either still in Egypt or, more probably, in the wilderness of the wanderings.

So far is this fallacy of deduction without sufficient induction carried in the use of Archæological facts, that nearly every great inscription discovered that has a bearing on the Bible is claimed by the critics as against the Bible's historicity, until careful investigators have had time to collate all the evidence.

Fallacy Third: Disregard of the evidential value of the complete harmony between Archæological finds and Biblical records purporting to be from the same time and place.

As long as a discovery can be made to appear as against the Bible, it is considered very important by the critics But just as soon as all the evidence is adduced, and it is shown to be in harmony with the Bible account, it is discarded and classed with nearly all that has gone before as of little or no evidential value.

Now it is admitted that **any one thing that merely does not contradict the**

Bible is not of so great evidential value as one thing that did contradict the Bible, if such should be discovered. But that is not at all the state of the Archæological argument for the Bible. Let me illustrate. You and I have a very dear old friend who has told us much of his childhood, of the place of his birth, the people among whom he lived, the customs of the people, and many events of their history, together with the topography of the country and the names and character and conduct of the neighbors round about. But some persons have aspersed his reputation, have said that while our old friend imparted to us some lessons of great moral value, he romanced a great deal about the facts of his life history. Then we have gone to investigate. We have visited the community he has named, have inquired among the old neighbors, have looked into the history and examined the remains of the times he indicated, and have found many things to confirm his statements, and not a single thing inconsistent with his story, and we have come back with confidence fully established in his veracity, under the conviction that it is a moral impossibility to believe that he could lie so much and never get caught at it.

This Book [pointing to the Bible] is your friend and mine, and very dear. It has told us much of the times and the lands and the peoples and the events from which it comes. But the prevailing Higher Criticism has aspersed its reputation, has challenged in large part its historicity. We are told that it inculcates moral lessons of great value, but romances much upon the facts. Then the Archæologists have gone to see. We have visited the old communities, have enquired among the old neighbors, have read in the old chronicles, have seen depicted the old customs, have searched the ruins of public works long buried, have even gone to the cemeteries and read the old names on the tombstones. We have found many things explicitly confirming our dear friend's story, and nothing whatever inconsistent with it, not one established fact of Archæology has contradicted the Bible. Our confidence in our old friend is made stronger than ever before, because it is morally impossible to believe that under the searchlight of present-day Archæological investigation the Bible could deceive us so often and never get caught at it.

That is the Archæological argument for the historicity of the Bible, and it exposes the fallacy of the critics in disregarding the value of general harmony.

Fallacy Fourth: Disparagement of the Bible as Archæological material, a part of the records of the past.

Putting aside for a moment all question of the inspiration of the Bible and of its character as a divine revelation, let us look at it merely as a part of the literary remains of Bible lands. The peoples of Bible lands left immense literary treasures. By far the largest portion of them have been lost, alas! perhaps forever. Some parts have never been lost. These sixty-six books of the Bible have never been wholly lost, together with a vast Rabbinical literature from Exilic and post-Exilic times and some Greek remains of the beginning of the Christian era,—but most notably these sixty-six books which we call Scriptures. Some that was lost was recovered a long time ago, especially the writings of certain Greek travellers, as Herodotus, Strabo, Xenophon, not to mention others; and these are usually called classics. Still other portions of the literary remains of Bible lands, some on papyrus, some on parchment, some on tablets of clay or of stone, have been recovered from oblivion in quite recent times. These are specifically denominated Archæological finds. Now, all of these, whether Scriptures, or Classics or Archæological finds, are monuments of antiquity, literary remains of Bible lands. But the self-styled champions of the literary method disparage the Bible among these literary remains of Bible lands. They insist upon testing the Bible by all the rest. They put the Bible in the prisoner's dock, deny it a prisoner's right before conviction to be heard on the witness-

stand without undue prejudice. And they call against it all the other remaining witnesses, and, if Eddin-sin or Muballet-sin or any other old heathen Babylonian or Egyptian "Sin-ner" can be found to say a word that seems to be inconsistent with the statements of Moses or Joshua, or any other Biblical author, forthwith they announce that the Bible has been discredited. In the name of the Bill of Rights, I protest against such unequal treatment of witnesses. The Bible is not the prisoner at the bar. As Archæological material, the Bible is no more on trial than any other witness of antiquity; and it is not to be disparaged, to be made unequal, in the comparison.

I might go on pointing out fallacies and giving illustrations until it would be time for the historic rooster on the top of this Church building to announce the morning. I will only name **one more point**, and this one is not against the critics. The greatest danger from the prevailing Higher Criticism is not with the critics but with the **dear people** that have been utterly indifferent. Thank God, they are waking up, but they have been indifferent and in that indifference lies the great danger. Tuberculosis is not essentially a very dangerous disease, because it is easily preventable; the danger lies in the amazing indifference of the people. The prevailing Higher Criticism is the tuberculosis of faith. It is not a very dangerous disease in itself, because its evil effects are easily preventable; the danger lies in the utter indifference of the Church hitherto. The Bible-loving people have gone on ignoring it, very much in the mental attitude of the man who was being examined by the civil service commissioners. They asked how far the moon is from the earth. Well, he did not know. So he wrote: "I do not know how far the moon is from the earth, but I feel very sure that it is not near enough to interfere with my mail route." So the people have had the idea that the Higher Criticism was something away up in the air, well out of the way of their mail route. But it does affect their mail route, the only road by which any message has ever come to us from God. Let us wake up!

President Hall: Owing to the lateness of the hour, Dr. Mackenzie will address us to-morrow morning, when he will give us one of the most interesting addresses of the Convention.

The General Topic for the session to-morrow morning is, "Method proposed by the League for Remedying the Evils." There will be addresses by Dr. Gregory, General Secretary, and other members of the Education Committee and of the League on the First Special Topic, "Concentration of Popular Attention Upon the Best Way of Mastering the Bible and What is in It."

On the Second Special Topic, "Co-operation with Existing Agencies in Interesting the Young in Systematic and Constructive Bible Study," addresses are expected from Rev. Wayland Hoyt, D.D., LL.D., of Philadelphia, a leader in Christian Endeavor work; Rev. Charles L. Fry, of St. Luke's Church, Philadelphia, Literary Secretary of the Luther League of America; Mr. Willis E. Lougee, Secretary of the Business Department of the International Committee of the Y. M. C. A.; Rev. James A. Worden, D.D., LL.D., of Philadelphia, Superintendent of the Sabbath School and Missionary Work of the Presbyterian Church, and others.

I think we have also one or more rare treats in store, of which announcement has not yet been made, and we do not propose to make that announcement until to-morrow morning.

We will now join in singing the closing hymn, and after the Benediction, we shall go to our homes with a prayer on our lips and in our hearts that our Heavenly Father will most graciously bless the labors of His servants this day.

Dr. Burrell: Hymn No. 79.

"Come, pure hearts, in sweetest measures."

Benediction.

10:00 A. M. President William Phillips Hall in the Chair

OPENING DEVOTIONAL EXERCISES

Dr. Burrell: Let us sing the old Hymn, No. 370, Prayer for light:

"Come, O Creator, Spirit blest!"

Dr. Burrell: Psalm cxix. We will read the two divisions, Mem and Nun, beginning with verse 97.

Prayer by Dr. Burrell:

O God, that dwellest in light and glory unapproachable, everything is clear before Thee; but we, Thine own sons and daughters, down here among the mists and shadows, among doubts and misgivings, ifs and perhapses and peradventures, groping our way like blind people along the wall, dost Thou not see and pity us, our Father?

Aye, verily, Thou hast given us light. We thank Thee for the light shining in the face of Jesus Christ, who is Thy Word unto us. We thank Thee for the light shining upon the pages of the written Word, showing us the face of Jesus Christ. We rejoice in this written Word of Thine. Thou hast done everything to make our way clear. Save us from ourselves, now; save us from our own wisdom, from getting into our own light, from stumbling over our own feet, from going before the pillar of cloud and trying to have our own way. Thou art wiser than we are, infinitely. Oh, we are glad to have a Father so much greater than His children, so much wiser; and our hands are in Thine. If they are not in Thine, oh, Lord God, we want to put them there now, here and now, to be guided by Thee.

Father above, give us light for the next hour; and after that we ask Thee for another hour of light, and so on until the day-break and the shadows flee away. Meanwhile we trust in Thy word; it is a lamp unto our feet. Thy promises, Thy precepts, we love them; sweeter than honey they are to us. Blessed be Thy name, in Jesus Christ. Amen!

Dr. Burrell: Now, let us sing again, No. 82:

"A glory gilds the sacred page
Majestic like the sun."

President Hall: In opening this concluding session of the first Convention of The American Bible League, I would announce that this Convention is but preliminary to a much more comprehensive one to be held in the near future, in which we shall be able to treat the vital Biblical issues in much greater detail than has been possible in the meetings that conclude with this morning's session. While I am not prepared at the moment to announce definitely when the next convention will be held in New York City, I may say that in all probability such a convention will be held some time next fall or winter. We shall aim, by preparation most thorough and by notice most general, to insure not only a convention of the very highest merit in every respect—even as this has been—but also one that shall be very much more comprehensive—including many more speakers and covering a wider range of the great subject in which we are interested.

I would also state that we have already received a request from friends in Chicago to hold a convention somewhat similar to this in that city next month. I think that will be out of the question. We have also been invited to St. Louis; and friends in Boston have suggested that a convention be held there; and from other places word has been received that a convention of the character of this one would be welcome. All this indicates the widespread interest that is felt in this work, as was evidenced by the letter read from Principal Sheraton, of Wyckliffe College, Toronto. We have already heard from many places in the Motherland across the sea, as well as from other points in the Christian world. The movement already inaugurated is broadening, deepening and intensifying in its sweep, and it is becoming evident that within a very short time, we trust within the present year, The American Bible League will have no less a membership than ten

thousand in the United States and Canada. We think there is every reason to anticipate that this increase will be realized.

I stated last evening, in giving the announcements of this morning's program, that we had some pleasant surprises to present at this time. It gives me very special pleasure therefore, in line with this statement, to introduce a very dear friend personally and a very dear friend of the Bible and the Lord Jesus Christ, who comes from the city of Providence with a message of peculiar interest at this time. It is a message that is not announced upon the program, because it has come to our notice since the program was printed; but it has reference to one of the most interesting questions in connection with this subject of the Destructive Criticism; in fact, the discovery that he will present to you has been pronounced by no less an authority than Sir Robert Anderson, of Great Britain, as a discovery that deals the most stunning blow to the Radical Criticism that has yet been dealt by scholarship. I have the pleasure of introducing to you Rev. Robert Cameron, D.D., Editor of "The Watchword and Truth," who will address us upon the subject stated.

ADDRESS OF REV. DR. ROBERT CAMERON

"The New Key to the Psalm Titles"

I have but five or ten minutes in which to condense what ought to occupy at least three-quarters of an hour, and I, therefore, can only indicate to you the wonderful discovery that has recently been made,—a discovery which Dr. Bullinger says is the most marvelous discovery made in Biblical research for the last two hundred years. "The Titles of the Psalms," by James William Thirtle, published by Henry Frowde, London, Edinburgh, Glasgow and New York, is the name of the book. Sir Robert Anderson says that the result of the discovery is to utterly destroy—not simply discredit, but destroy—the hypothesis of the Higher Critics.

The discovery is simply this: the significance of the titles to the Psalms. I am glad there are so many scholars here this morning, who will perfectly understand every single thing I have to say about it. Everyone knows that the musical notes of the Psalms are in utter confusion; they are utterly misunderstood. Delitzsch says the significance of them was lost at an early date. Wellhausen states—and you will find this in the Polychrome Bible, and of course that is up to date and has the highest scholarship—that in most cases the musical titles are unintelligible to us.

Now, then, Mr. Thirtle has discovered the significance of these musical titles in a singular way, and when I state it you will say, "It is so simple, why was not I bright enough to see that?" It was said here yesterday morning that the Pentateuch was written right along without any divisions or punctuations, and with no titles given to the Five Books. The same is true of the Psalms. The Oriental writing did not have paragraphs, nor punctuation points, as we have to assist the eye and help the understanding. Therefore, the Psalms are written in that way and dovetailed into one another. In what way could they determine where a Psalm ended? Some of them had no name and were called "Orphan Psalms."

Now, suppose that all the Psalms were written so that at the top of the page there was a Literary Title indicating who wrote it, when it was written, the occasion out of which it grew and the nature and the character of the Psalm. Suppose that there was a Musical Title put at the bottom of it, stating its place in the Jewish Calendar, the time when it was to be used, and where it was to be used. Now, then, grant that they put in Psalm after Psalm in this way, and you will see how easy it is to separate the Musical Title from the bottom of one Psalm and join it to the Literary Title at the top of the

Psalm following. That was the very thing that was done.

I happened to see the gentleman who discovered it two days after he found it out, and he was in perfect ecstacy about it. I said to him, "Thirtle, do you see what that does? It knocks the bottom out of the hypothesis of the Higher Criticism."

He said, "I see it does, but I won't put that in my book. The scholars may work that out."

You see, then, how this would obviate the great confusion as to the time, occasion and circumstances under which these Psalms could be used.

Change the position of the Musical Title e. g., of Psalm iv. and put it back to Psalm iii. At once the whole Psalter is filled with light.

Now, bear in mind that we have the Psalms exactly as they have been handed down to us by the Seventy, who made their translation two hundred years before Christ; that those Seventy scholars knew absolutely nothing about the significance of those Musical Titles, the liturgical notes. It had dropped out of the knowledge of the most scholarly men in the Jewish nation two hundred years before the days of our Lord.

The Psalms, then, date further back than the period of the Septuagint; but how far back?

Sir Robert Anderson says, it seems utterly incredible that the Sanhedrim of the Septuagint period—which was practically the same body that existed in the time of Nehemiah and Ezra, the College of the Great Synagogue—utterly incredible that that body should have allowed the key to the Musical Titles to have dropped out of their consciousness. It must, therefore, have been lost before their time. Therefore, Delitzsch and others are right in saying that the meaning of these musical symbols was lost at the destruction of the First Temple.

Now, where does this lead us? The Psalms are carried clear back to the days of Ezra. We must look for a time when these musical titles could have been appended. One thing is very evident: that whenever Psalm and Title were brought together, the services of the Temple were in full force. The Psalms could not possibly have been thus gathered together after the days of Josiah and his great revival. It could not have happened under the last three Kings; therefore, we have the Psalter practically as we have it now clear back to the days of Josiah. At that remote period we find that the chief musicians who were appointed according to King David, had given titles to them: one by Moses, many by David, and some by the sons of Asaph, and many were assigned to certain Feasts, or to choirs, or to some special use in the Temple.

It is utterly unbelievable that men in the days of Josiah could have given these titles, unless they had good reason for believing that they belonged to them. And thus we get back not far from the days of Solomon for the origin of these titles for the Psalms.

If it be true that you do find one or two of these Psalms that were post-Exilian, or about the time of the Captivity, it simply proves that the Psalter existed practically in its entirety at that time, and that a few additions were then made.

Permit me to say that I hope the time is coming when lovers of God's Word will not any longer have to be bleeding with sorrow or boiling with indignation at the way in which men have talked about our Lord,—that He did not know when He said that David was the principal author of the Psalter. Let us hope that there will be more of modesty among these men; that they will believe that there are some things that they do not know, and some things which our Lord did know; and that among the things that He knew were, that Moses was the author of the Pentateuch and that David was the principal author of the Psalter.

It seems to me that this discovery at this time is very similar to the discoveries that have been made by the archæologists. Just as a man gets dead sure that something is wrong with the Bible, some old Bedouin sheik stubs his toe against a brick or a tablet and all they claim is disproved. And now just as they

have been dead sure that the Psalter never could have been written earlier than the days of the Maccabees, God has let this man discover the significance of these titles that pushes their origin back beyond the days of the Exile.

Do you ask how he discovered it? In a very simple way.

In the last chapter of the Book of Habakkuk, and the thirty-eighth chapter of the Book of Isaiah, he found two Psalms standing out alone, exactly as they were originally written. Examining them he found that the Literary Title was at the opening, the musical title at the close.

He made his discovery known to Colonel Conder, the head of the Palestine Exploration Society of London, and Colonel Conder said that the Oriental Psalms from 1500 to 500 B. C., have that exact arrangement so far as he has given them examination.

There has not been a single scholar thus far that has questioned the discovery; but hundreds of them have written to the author, declaring it to be the most marvellous discovery that has been made, and acknowledging how stupid we have been that we did not see it long ago!

ADDRESS OF REV. DR. MACKENZIE.

"The Right of Defence"

[The last place on the program for Wednesday evening was assigned to Rev. Robert MacKenzie, D.D., formerly Professor in the San Francisco Theological Seminary, now pastor of the Rutgers Riverside Presbyterian Church, New York City. For reasons given by President Hall his address was deferred until Thursday morning. As Dr. MacKenzie was not able to be present at that session, he has kindly prepared his address in written form for publication in the Report.—EDITOR.]

Paul says that he was sent for the defence of the Gospel. The word he uses for defence is our word apologetic. For sinister reasons apologetics is slightingly spoken of, yet it has scriptural warrant and apostolic example. It has come to pass that to say a word in defence of the Gospel, or of the Bible, as we have it, is at once to meet the objections of two opposing parties. One party deprecates the effort on the ground that the Bible **need** not be defended; the other on the ground that the Bible **should** not be defended, that it should lie open to all manner of attacks. If it is what we claim for it, it can not be injured. To defend it is to acknowledge that somewhere and in some conditions it is weak. To form a league against the Bible is laudable, scientific and in the interest of scholarship; to form a league for the Bible is reprehensible, narrow and mischievous.

This is a convenient assumption; but not readily granted in a world of fair play. The assumption is not without its parallels in other fields of contest. China has been assumed to be fair game and the prey of Western nations; to be exploited and divided for Western purposes. For China or any of its friends to defend its integrity is mischievous, hindering to the progress of the new civilization, and is the rise of a Yellow Peril; which assumption is likely to be roughly treated by the hard facts of the case. For the right of defence is a primary right of human nature in regard to any possession. It is gratuitous as it is futile to question our right to defend the most sacred of all our possessions as Christians.

When the right to defend the Bible is admitted we are then told with naive

blandness that all the new thinking and reverend scholarship is against the evangelical view of the Bible. Just what these ornamental adjectives "new" and "reverend" mean in the terminology of the day has nowhere been defined. Thinking is as old as man, and scholarship has been reverend since it first considered religious subjects. The forms of thought and the principles of scholarship have long been fixed. If these comfortable adjectives mean anything it is something like this: Two young men of equal parts, of similar training on similar subjects by the same professors, come out into the arena of religious expression, one speaking against the Evangelical view of the Bible and the other for it; the one speaking against it is assumed, by that fact itself, to be the greater scholar, and the one speaking for it, by that fact itself, to be the lesser. Thus there is at last discovered a royal and a cheap road to new learning and reverend scholarship. But such grave questions as those involved in the Evangelical and traditional view of the Bible are not settled by such naïve assumptions.

Much is said at the present time on the supposed overthrow of all traditional beliefs by rationalistic higher criticism, and of the necessity under which every intelligent man now lies to adapt himself to a new condition of things as to the Bible, Christ and the way of Salvation. Has this criticism, then, already and finally won the battle? If indeed the last word has been spoken, if the present verdict of such criticism is confirmed, we can hardly contemplate the religious prospect with a light heart. The Bible, as we hold it, has done so much in this world, in the way of the education and reformation of the individual, in the sanctity of the home, in the charity and philanthropy of society and in the freedom of government, that we may be reasonably prejudiced in its favor and regretful at the passing of such an influence from the motives of men. It has done all this because it has been received among us, not as the word of men, but, as it is in truth, the Word of God.

Certainly this Book runs across man's natural desires and imposes moral restraints not welcome. It imposes duties not easy to perform. It pronounces all men—even well-dressed, well-mannered and educated men—sinners before God. It presents one definite condition of salvation—repentance and faith, and one only Savior—Jesus Christ. It lifts up an awful future for those who disobey its injunctions and refuse to repent and believe in Christ. It thus commands our intellect and our conscience, our hopes and our fears, on the ground that it is in the most peculiar and particular manner the Word of God Who is our Creator, our Providence and the Disposer of our destiny.

If, however, it is but the word of men, that at once releases us from its restraints, its duties and its beliefs. If it is but the word of men, that reduces the book from the level of a religion to that of a philosophy, and we know at once what to expect. The world has had its philosophies before Christ and after. Masterly creations of the wisest of men in all the old world continents are in our libraries. But the masses of mankind with their needs have always proved a burden too heavy for any philosophy to bear. Nor were the philosophers themselves able "to keep from sinking to a moral pollution which placed the civilization of their time below its barbarism."

This is the main issue of the present hour. Higher Criticism seeks to show that the Bible is a religion—the Word and Will of God to man. Rationalistic Higher Criticism seeks to show that it is a philosophy—the word of men to men. There can be few concessions and no compromise between these two. It is one or the other for each of us.

The effort to reduce the Bible to a philosophy is an old story. The curious thing is that it should be presented to us today as something new, and as the result of a new science, a new thinking and a more reverend scholarship. More than thirty years ago Dr. Christlieb of Bonn University compared it to the battle of Chalons, where the Romans ob-

tained a triumph over the invading and devastating hordes of Attila and his Huns. "The bloody work of the sword was done, and the vast plain strewed with countless heaps of dead. But for three nights following"—so ran the tale—"the spirits of the slain might be discovered hovering over the scenes of their late encounters, and continuing their ruthless conflicts in the air." Whatever new body this rationalistic criticism may take on, the informing spirit of it is a ghost of a confident, but vanquished past. With this difference, however, the original theory had a deliberate and confessed purpose to get the Bible and Christ and the Evangelical church out of the way of men. It went straight to that purpose. It had the courage of its convictions. Men lived it out in a Christless, Godless life. It did not pretend to be religious. It knew it was opposed to the whole scheme of revealed religion and said so. In its present revival it poses as peculiarly religious and uniquely Christian, and bans to the outer darkness of ignorance those who will not do it reverence. We are told by the frankest of these critics, that if the whole Bible were to be given up religion would not suffer. The result of snch a loss is not left to a guess or to a prophecy. There is a world without the Bible—a world not only in far-off Africa or Polynesia, but here all about us—without any regard to God's Word, or God's law, or God's offer of salvation through Jesus Christ; a world large enough surely in which to test this flippant prophecy to its utmost logical consequences. Are they living any better, are they doing any more for the good of men in the life that now is, than those who guide their faith and their conduct by the Bible? Is their life any way enriched by taking Jesus Christ out of it? Is the heart of man purer, nobler, by taking the Holy Spirit out of it? Is death made less terrible and the grave more hopeful by extinguishing these words of assurance in the Gospel? These are questions to be answered, not by suave prophecies of the future, but by pertinent facts of the present.

What defence may now be made against this recrudescence of an old theory should follow not only the lines of scholarship, but also the lines of morals, of philanthropy and of Christian pity for the multitude. To play at this game of subjective criticism with Homer, or Shakespeare, or Goethe is to entertain and amuse the studious. To play at it with the Bible, with the birth, the death and the resurrection of Jesus Christ, is to rob men and women of that for which there is no known substitute in the stress of life and of death.

Fourth General Topic

"METHOD PROPOSED BY THE LEAGUE FOR REMEDYING THE EVILS"

President Hall: The speaker named Sir Robert Anderson in connection with this matter. It gives me pleasure to announce that it is our expectation at our next Convention to have Sir Robert Anderson, as well as some other representatives of the British Bible League, and other scholars of Great Britain, to address us.

We will now proceed with the addresses under the General Topic of the morning session: "Method Proposed by the League for Remedying the Evils."

The first special topic is: "Concentration of Popular Attention upon the Best Way of Mastering the Bible and What Is in It."

It gives me great pleasure now to introduce to you as the first speaker on this program, one who has spoken to you already during the sessions of this Convention, our beloved General Secretary, the Rev. Daniel S. Gregory, D.D., LL.D.

After Dr. Gregory, other members of the League will address us. This session will doubtless prove to be to all who are present one of the most interesting in all the series. Dr. Gregory will now address you.

First Special Topic

"Concentration of Popular Attention upon the Best Way of Mastering the Bible and What Is in It"

ADDRESS BY REV. DR. GREGORY

"Method Proposed Involves a Three-fold Campaign"

I am glad to stand here, brethren, as representing especially the Education Committee of The American Bible League. Many of the members of the Committee are absent for causes beyond their control. President Buttz would rather be here, I am sure, than to be made Bishop away on the Pacific Coast; and Dr. Willis J. Beecher would be here if anything less stood in the way than the Seminary Commencement, and the fortieth anniversary of the graduation of his class at Auburn; and Principal Sheraton would be here, were it within the limits of possibility. I represent, the Education Committee, however, as

we have had much conference concerning the plans of the League.

Under the "Method Proposed by the League for Remedying the Evils," I am to consider, in particular, "the concentration of attention upon the mastery of the Bible and what is in it."

We assume that the Bible is the source and basis of our civilization and of all that is best in the civilization of the world, and we are seeking to present the remedy for the evils of which we have been told during this Convention, and which sorely need to be remedied.

Those evils you may sum up briefly:

(1) As a lack of knowledge of the Bible. That has been demonstrated by the recent examinations of students by college professors and the public school teachers and superintendents; so that no one can possibly doubt the density of the ignorance of the Bible that exists in high places and in low places.

(2) A lack of reverence for the Bible, consequent upon lack of knowledge of what it is and what it claims to be. You have heard enough during this Convention to convince you that this age is peculiar in its monumental lack of reverence for the Bible as the Word of God.

(3) A lack of obedience to the Bible in its commands, consequent upon the lack of knowledge of it and of reverence for it. And this lack of obedience manifestly extends from the failure in the smallest thing connected with individual honesty, away up to the fatal failure to obey the Great Commission of Jesus Christ to carry the Gospel into all the earth.

The Bible being at the basis, there is need of concentration of attention just now on the Bible, in order, not to find out something about the Bible, but to find out what it is and what is in it. We must get the Bible back into its true place in the minds and hearts of the people; and we must get the people and the institutions back to their place on the Bible; if we are to remedy the existing evils.

We have undertaken, therefore, under the influence of the profound conviction that this must be done, a three-fold campaign: a campaign of education on the Bible, a campaign of new literary work for the Bible; and a campaign of national and international organization of Christian and conservative forces for the defense and dissemination of the truths of the Bible.

I. The Campaign of Education on the Bible. Attend for a moment to the contemplated campaign of education on the Bible. That lies at the basis.

"The best way of mastering the Bible and what is in it,"—that is the way it is put in our statement. We propose, in the first place, a new and natural method of studying the Bible and of presenting the Bible truths.

Old and Artificial Methods

The present ignorance of the Bible, now everywhere in evidence, is proof of the failure of the old methods. We shall not stop to show that that is so.

The fragmentary method was tried for a generation or two. We were kept studying the comments upon verse after verse, on the tacit assumption that no verse had any connection with any other verse, until we wearied of that, and would have no more of it.

So **the lesson systems** came in, and we have had series upon series of such systems, showing that men deeply felt that there was need of system in the study of the Bible. But these systems have been artificial, all of them; the latest of all the most so of all. The men who have been engaged in preparing them deserve our gratitude. They have done the best they could, doubtless; and we will look for more light and improvement for the time to come. But you hear everywhere that the people are weary of Lesson Systems. They are so because the systems are artificial, and because they do not take you directly to the Bible as the Word of God, but rather by means of most useful lesson leaves and other devices take you away from it.

And it is impossible to grasp the system, however valuable it may be. You study in seven years your three hundred and fifty Lessons in a so-called system;

and at the end of the seven years the best memory in Christendom has been found unable to hold that system so as to tell what has been taught in that time. When you have passed on from each Lesson you have lost its connection with the Bible, and lost the Lesson, too.

Men have at last wearied of that drudgery; for it has inevitably become drudgery. I have met many a Sunday-school teacher who has been engaged in the work, say for twenty years, who has told me: "I am tired of this thing. I have been studying and following these so-called systems year after year, but I don't know any more about the Bible than I did twenty years ago; in fact I don't think I know as much about it as I did then. I am exhausted, and I am going out of business as a Sunday-school teacher."

There was a call for something better. To this call the New Critical Method was doubtless a response. There was, so to speak, a vacuum in the minds of teachers and professors in charge of instruction in the Bible. Well, just at the psychological moment there came all this German material,—interesting, ingenious, imaginative, ready to fill that vacuum. The two needs meet, and so we have had our recent development of the critical system of studying and presenting the Bible, which they are seeking now to introduce into all the schools and colleges and Sunday schools.

That critical method has taken the Bible apart into bits and scraps and scattered it to the ends of the earth, as we have heard and have reason to know. When one comes upon its results he feels that he does not know exactly where he is.

I will give you a parable of my barn, that will illustrate what I mean. When I lived on a ranch, a cyclone came one night, and its results will perhaps show you the feeling I have had after going through all these works of the radical critics. I had a barn that was a fairly good structure. In it there were a good many valuable—almost indispensable—things; but one night there came a cyclone while I was asleep, and the next morning I found that barn scattered over forty acres of prairie land. The only piece of its contents that came out of it not entirely crushed and scattered was a light road-wagon; and that had been lifted bodily and carried a quarter of a mile and left in what we Western people call a slough. That wagon was the only thing left in recognizable form.

Now, when I look at the work of the critics, and find that the only fragment left of the Pentateuch, for example, is a little piece of Deuteronomy, and that even that has been swept all the way from Moses to Josiah, it reminds me of that cyclone and the wagon in the slough. I found I was not warranted in attempting to reconstruct my barn out of the wrecked material; in fact there was nothing left of it. Quite as absurd would be the attempt to reconstruct this material of the Pentateuch that has been wrecked and wrenched and scattered far and wide. You have only to read the attempted reconstructions that have been undertaken of late, in order to see just how absurd the attempt at reconstruction is.

The event has made it sufficiently clear that these proposed methods have not fully satisfied the needs they were devised to meet. They have been too artificial and mechanical.

A New and Natural Method

There seems to us to be a call for something better; for a method that shall be natural, not artificial; that shall be constructive and truly scientific, and not destructive and scattering and unliterary; and that shall be cumulative in its results,—so that when a man has studied one year, or five years, or ten years, or twenty years, he can feel that he has added the treasures of knowledge from all the work of the years to what he started with at the beginning.

The Secretary has sketched this method, and the Education Committee has considered it carefully; and it has been presented for your consideration in a pamphlet entitled "Bible Study for Permanent Results and Use," that will be scattered this morning, so that you can see and understand for yourselves the general method proposed.

Study of the Bible in its Natural Divisions.

We propose, first of all, to have this method a natural one. We are not going to take the Bible apart and study a fragment here and a fragment there. We propose to follow the natural plan of the Bible, if such a plan can be found.

Now, there are **natural parts** to the Bible. The Pentateuch, for example, gives you the origin and organization of the Divine religion as the Law. The rest of the Old Testament exhibits the development of that religion:

(1) In the Historical Books in connection with the national life and institutions and customs of the people, so as to shape the public life;

(2) In the Poetical Books, the development of that religion in connection with the inner religious life, because you must always have a basis of conviction and feeling if you are to have any practical vital religion;

(3) In the Prophetical Books, the struggle of Divine Grace with the people to save them from destruction and prepare for the future Messiah and the Gospel.

Now, these are natural divisions, and each of them falls into its natural subdivisions. If we can only study these divisions and sub-divisions in their natural order and in a natural way, you can readily see what the outcome of such study will be: you can come back to the Bible with the results of your study every time, and find everything you have ever learned before right there in the Bible itself; and you can add a thousand-fold to it as you go on to successive years of study.

To show the difference between a natural and an artificial method, let me call attention to a method that has been devised — which has been popular and advocated by many able men — which takes up the Scriptures of the Old Testament in dispensations. Following this method your teacher says: "Why, the oldest book in the Bible is Job." So he begins with Job, and you are called upon to study Job first of all, and the Pentateuch comes somewhere after that. Your Bible is "pied" for you, as the printers say. And after you have gone through it in that way you never get the parts back in place again; for this method scatters the parts, rather than concentrating attention upon the Book as it is and upon every part of it in natural order.

Constructive and Literary Study

We propose to study the Bible in its unity and in its completeness, and, therefore, to make the study **constructive and truly literary.**

One great trouble with the methods of Bible study is the trouble that we have had in the universities in the past in the study of English Literature. Years ago the editor of **The Dial**, of Chicago, wrote to all the leading professors in the great universities and asked them to set forth how English literature was studied in the universities. There was a series of papers printed from the leading professors, and it was generally admitted after the series was completed, that it demonstrated just one thing, and that was that English Literature was not studied at all in any proper sense in our universities. There was a little biography (for instance, they would tell the student that when Sir Isaac Newton was born he was so little that they could put him into a quart mug); there was a little mechanical history; there were a great many curious things and all that, told the student by way of information; there was a little poor philology and perhaps a little bad grammar, and a little attention to figures of speech, and so on; but of attention to English Literature in the strict and proper sense there was none worth mentioning. Why, a literary production is a great and masterful construction, having a theme, an aim, an organic unity. If you are to study it as Literature, you must study it from that point of view. You need to begin by asking to what department of literature a production belongs, and to get all the light that can be had concerning its origin and environment and aim,—and then to study it carefully with all the light possible from these sources.

Now, that same method must be applied to the Bible if you are to get any satisfactory results. If you study the "Julius Cæsar" of Shakespeare, the very first thing you ask is, What is Shakespeare doing here? Is this prose or poetry? If it is a tragedy, what is the one great action that is presented here? Well, when you find out that that action is "The Death-Struggle of the Old Roman Republicanism with the Rising Cæsarism," you have the key to that drama. Applying the key you find that death-struggle presented with most marvelous movement and unity. There is a successful conspiracy against Cæsar. The First Act gives its inception in which the elements are brought to light; the Second Act, the organization of the conspiracy; the Third Act, the execution of that conspiracy and the scattering of the forces from the dead body of the fallen Cæsar.

Then follows the military Death-Grapple: the Fourth Act setting forth the gathering of the military forces for the death-struggle, so that at the end of the Act they face each other on the Plains of Philippi; the Fifth Act depicting the death-struggle itself, over which the spirit of Cæsar comes to preside. The old Roman Republicanism is dead; Cæsarism is triumphant. With this key you are prepared to come to an understanding of the general plan of the "Julius Cæsar" of Shakespeare.

When that has been completed the detailed study of the tragedy becomes a delight, instead of a drudgery. When you have studied it in both ways, you don't have to remember it; "it remembers itself," as one of my bright men once said to me after such a study of it. It has become one of your permanent possessions.

If you are to study the Bible so as to get a masterful hold upon it, you must study it in a similar way. It is of little use to study Genesis in bits and fragments; but if you once get the idea that Genesis has just two things in it—the two being really one—the origin of the Divine religion of redemption in its old form, or as the Law, and the origin of the people who are to become the depositary of that religion; then you have the key to the Book, and everything falls into its place in a natural and complete plan.

And if you once get the idea that the Gospel according to Matthew is, not a biography but the written record of the preaching of Matthew—history declares it to be that—intended to demonstrate to the Jew that Jesus was the Messiah of the Prophets; so that it is an argument of the closest kind based upon the Old Testament Scriptures; you have the key to the Gospel according to Matthew. Its natural divisions fall apart of themselves before you. And the Jewish origin and aim of this Gospel furnish the key to those forty-two parts out of one hundred that are in Matthew but not in any of the other Gospels. You will find that they are explained by the fact that they are for the Jew, intended to show to him and the man of like nature that Jesus is the Messiah, that he may be led to accept Him as his Savior.

Beyond all question this constructive and literary method may be applied to all the Bible. One thing that we propose to do is to help to apply it.

Cumulative and Accumulative Study

This will lead to cumulative results in the study of the Bible.

Men hate bits and scraps; at least men of sense. Man was made a constructive being rather than anything else—if he is not that in measure, he is a small pattern of a man—made to be a creator in some sense. I say he hates bits and scraps. The human mind is made so that it has an infinite abhorrence of all such things, and of all methods that would direct its energies to them.

Now, this is the method we propose for consideration, adoption and practical use. I have illustrated it in the pamphlets that will be distributed to those who desire them. This method is to be advocated, among other things, in our magazine, and is to be set forth in a series of Bible League Primers. "Bible Primer No. I." the first of the kind issued, is ready for your examina-

tion and for the use of the public. It presents an "Outline View of the Bible as God's Revelation of Redemption." It seeks to show how all the books fall into the one great plan as parts of the unfolding of God's one work of Redemption as Law and as Gospel. This is intended to prepare the way for the study in detail and in succession of the natural divisions found in the Bible. And all this is in order to open up to men its teachings as the Way of Life.

II. The Campaign of Literary Work for the Bible.

The second undertaking in which the League is engaged is **a campaign of literary work.**

It contemplates the use of the conservative scholars and forces for the purpose of carrying forward this work on the largest scale. We are to get beyond our Bible League Primers. We are to have Primers on the vital issues that we have been considering. We are to have Commentaries, if the Lord will, coming at the Bible as the Word of God from this natural and constructive point of view that we have been setting forth, and treating the books in such a way that when one has studied one of the commentaries, he will know something about what is in the Bible, and not merely something that somebody has said about the Bible, or about something in the Bible that somebody has said was not so.

And then we have in contemplation (and on this the lamented Dr. Purvis was in conference with us before his death and our plan was fairly outlined) a great Bible Dictionary and Encyclopædia that shall, in its scholarship and breadth and scope, surpass the works of all the Encyclopædias that are now being brought before the public, and that shall show the falseness of the positions which the Critics seek to maintain, often with so much scholarship and learning. The necessity for this has been felt very widely. I recollect that President Buttz, in discussing the matter in one of our meetings not long since, said: "That above everything else is one of the great things we must have. There come to my students at Drew Seminary the agents from the publishers, and they say: 'Here is the Encyclopædia Biblica. You can't afford to be without that.' 'Well, but I can't afford to buy it.' 'But you can have it for almost nothing, for a dollar a month, paying for it as you go along.' They treat the Polychrome Bible in much the same way. They get the student to subscribe to it as a necessity, at the rate of a dollar a month; and then the poor young man goes out into the ministry to be saturated with it and be perverted by it."

That was the opinion of President Buttz, and he said: "We must provide something that will give the Bible in popular as well as scholarly shape; something to meet all these evil teachings that are abroad and counteract them."

This is, in brief, one enterprise that we have in view.

III. The Campaign of Organization.

We have a third thing in contemplation, **a campaign of organization** at all centers for the purpose of carrying forward our work on these lines with the aid of all available forces.

We need organizations for this purpose, general and local organizations. The advocates of the views we deprecate have been organized with absolutely perfect generalship, and are pushing their work with the aid of almost limitless resources. They are backed, too, by substantially all the great publishers. It ought to be self-evident that, in this age of organization, we can never accomplish anything without bringing the conservative elements and forces together upon a common platform, and massing them for this work. All the conservative scholars must be engaged in the enterprise of pushing the study of the Bible and the understanding of it out into all the world.

In these organizations that are proposed we shall have a two-fold aim. We first want to get the issues before the public, issues that have been presented here. But there is little use in mere

talking; the evidence must be presented, that the people may be brought to understand what the real state of the case is.

The **Boston Transcript**, as Dr. Plumb told us, accuses us of stirring up strife. Well, the Lord Jesus Christ stirred up strife when he was upon earth, and The American Bible League will have to stir up strife in this evil world, if it accomplishes anything. We do not propose to do it for the sake of strife, but for the sake of enlightenment, and for the purpose of giving the people the knowledge they need. Discussion is the only method possible in the circumstances.

But we are to go beyond that, to give back to the people the Bible itself. If we can get the Bible into the minds of the people—beginning with the preachers, who will confess to you that they do not at all know the Bible as a whole —why, the Bible will take care of itself, and all this rationalistic criticism will fall to the ground in due time.

We desire, first of all and most of all, to get the leaders and the people down to this work of studying the Bible and of mastering it, from the natural, constructive and cumulative point of view that has been set forth. We desire to get a better knowledge of the Bible into their minds, and to get them back upon the Bible again as the basis. That is what we are for, not for controversy but for more light; and that because we believe the Bible to be not only the basis of our civilization but also the only way of life for perishing men.

It must be self-evident that all this will involve the use of money as well as of brains. Our work has been carried on with what energy and means could be brought to bear upon it; but the financial burden so far has fallen largely upon one who has said nothing about the burden, but to whom we owe to a larger extent than to any other this Convention and this work that has been done. We look for the help of many men of moderate means and many men of wealth, who will come up and aid in carrying forward the work. We need ten thousand dollars a year to begin with. We need a special fund of one hundred thousand dollars for immediate use. That will be but a trifle if our friends could be made to feel what a mighty work needs to be done, and how God demands that it be done at once. We appeal to you, dear brethren in the Lord, for your help in this task in which we are engaged. The Education Committee desires your interest in it, your prayers in its behalf, your co-operation in every way, that the work may be carried forward with power to that complete triumph for which we look through Christ, our Lord and Master.

Dr. Burrell: In pursuance of what Dr. Gregory has said, though I suppose we have no authority to take any definite action here today, I have in my hands a note, proposing a matter of considerable importance, and which moves me to suggest the following action on the part of the people who are present:

Resolved, That the Directors of The American Bible League be requested to select, as soon as possible, a local secretary for every city, town and village of the United States and Canada, whose special work shall be to organize the friends of the Bible into Local Auxiliaries or Branch Leagues, and to arrange in that connection for Local Conferences in general character like that in which we are now assembled, and for systematic Bible Study in all practical and profitable ways.

I am not only a member of the Bible League but I am also a member of this body today, and it is as such that I would now offer this resolution, if it is entirely in order. I would offer it as a request made to The League. (Seconded).

President Hall: All in favor will respond by saying aye. It is carried.

We shall now pass on to the second subdivision of the topic already announced: "Co-operation with Existing Agencies in Interesting the Young in Systematic and Constructive Bible Study."

The first speaker on the program not being present at the moment, we shall announce the second, Rev. Charles L. Fry, of St. Luke's Church, Philadelphia, and Literary Secretary of the Luther League of America. It gives us great pleasure to introduce our good brother, Dr. Fry.

Second Special Topic:

"Co-operation with Existing Agencies in Interesting the Young in Systematic and Constructive Bible Study"

ADDRESS BY REV. CHARLES L. FRY

"The Bible the Instrument of Spiritual Power with the Young"

It is perfectly logical and natural that the final words of this Convention should be along the line of application, especially to our young people as being the hope of the future. If the message may not appeal to the entire 32,000 of Gideon's army, nor even to the 10,000 of the second count, it does appeal tremendously to the faithful 300, on whom the saving of Israel depends. The Gospel deals with souls as individuals, not in masses. Herein it differs radically from every form of Paganism.

Take the whole system of caste in which a man is born, how it binds him with fetters of steel hand and foot, so that he can not budge and can not move. But the Word of God comes to every man as an individual, and even if he is a very humble individual, it clothes that man with the power of the Spirit of the Living God. Why, think of Luther, for example! Think of how little he had in the way of anything like equipment; but have you ever seen a statue of him that has not the Word in one hand, and the other hand resting firmly on that Word, as the only source of what he is and hopes to do? "Not by might nor by power."

Now, this power of the Spirit upon which we are absolutely dependent comes through the Word. That is the keynote, Mr. Chairman. There is not a word in the language that appeals to our young people so much as that word "power." That is what they want; and all who are susceptible to these higher influences will rally if we can make positively certain to them that this Word is the instrument of power. Now, they do not apprehend that. We take up the hymn, and this is what we sing:

> "From the discoveries of Thy Law,
> The perfect rules of life I draw."

Whilst this is true, grandly true, yet we need more than rules. We do not simply need the Word of God as giving us rules. Suppose, then, you make that last line read:

> "From the discoveries of Thy Law,
> Thy very life itself I draw"—

do you not see what a very different gospel that is? It does not disparage the Bible in other respects. If this Book were simply a book of information, even then there is not anything else like it on earth. But this is not simply a book of information; it is far more than that; it is a "Book of Life." You do not startle at that definition; it is one you have been accustomed to as long as you can remember. Just take that "Word" and take that "Life." What does it mean? It means what it says: it means Life comes thro' the Book. Isn't that a startling statement? yes; there is but one book in the world in that category; Life comes by a Book. That is to say, here we have not simply historic and scientific truths, but supremely moral and spiritual truth; and even here the prevailing conception is far too low. It is not simply a Book of spiritual truth, it is supremely and above everything a Book of Power.

Ask the average man among our young people what is his conception of the Book. He will say to you that it is a Book that tells us our duty, and a Book that awakens in us yearnings for a higher Life. Do you say, "All that is good so far as it goes, but it does not go half far enough?" It is true so far as it goes—awakens a yearning for a

higher Life; but the great thing is that it satisfies that yearning. It does not simply awaken yearnings; it does not simply make us wish to be good; it does not simply comfort us in our sorrows; it gives us **power.** There is not a thing which that Book tells us to do but that it enables us to do it. That is a marvelous thing. That is why it is the Word of God. With the command comes power. With every command in this Book comes power; it is a Book instinct with power; it is the Word of God. The vital question is, What is **the value** placed upon the Bible among our young people? Well, actions speak louder than words. We have a right to judge by the part it has in the public meetings and in the young people's societies,—oftentimes merely a rubric in the opening devotional exercises; so much so that its omission would hardly be noted as much as that of the opening prayer, or of the opening hymn.

One thing is sure: if we can discover the secret to arouse in the hearts of young men and women who represent the best types of thought in the next generation, an intense enthusiasm for the Holy Scriptures, as if their very life depended upon the Sacred Book; so that a man would rather lose his right arm than his confidence in the inspiration, genuineness and authenticity of his Bible, then the problem of this Convention is solved.

As regards the problem we are now dealing with, we may as well give it up and ask for an easier one, unless our young people can be brought to an entirely different conception of what the Bible, is from the universally prevalent conception. That is far too low. That conception is, that the Scriptures are nothing more than a text-book of sacred history, a manual of sacred geography, a schedule of sacred scenes, festivals and observances, a compendium of sacred precepts and customs, a collection of morning and evening exercises. If that is the view, then the thought of this encyclopedia, this dictionary of theological terms, this dictionary of good morals, this atlas of by-gone nations being snatched from the hands of our young people by the robber critics, may be regarded by them without a shudder, since they do not appreciate what has been taken from them. A man suffers the frenzy of desperation if he knows he is being robbed of his only means of livelihood, on which not only himself but his wife and children and perhaps his aged parents are entirely dependent for support; but this involves his immortal soul rather than his perishing body. When he realizes that the destiny of his deathless being is involved in holding fast that inspired revelation which is being wrenched out of his grasp, he clings to it with all the energy of which he is capable.

If the Bible be an inert printed page, a mere product of the bindery, on a par with any other book of literary worthies, made up of sentences, paragraphs and chapters containing information of ancient civilizations and religious codes, or even including precepts for our own personal religious observance, and nothing more than that; then, all its unique value is gone, and it is not a Bible at all. The Word of God claims to be as a book what the Christ of God claims to be as a man.

Deny the divinity of Christ and you have no Savior. Deny the divine character of the Book, and you have no revelation. Acknowledge the Bible to be a good book, the best of all books, but not in very deed and truth what it claims to be—the Word of God,—that is exactly like acknowledging Christ to be a good man, the best of men, but not in very deed and truth what He explicitly says He is, the Son of God incarnate, the Word made flesh. The heart of the question centers here.

Now, what is it? Let it speak for itself: "Ye shall receive power after the Holy Ghost is come upon you." We know where to go when we need power; we know where to go and get power. We do not get spiritual power apart from the Word. Have you ever got any? Do you know anybody who has? We do not get spiritual power apart from the Word. Such a sublime and simple truth as this leads us out of the region of false mysticism and of laying

undue stress on the subjective. We have been talking about the Radical Higher Criticism over-emphasizing the subjective; and not only over-emphasizing the subjective, but as saying there is no objective truth. Mr. Chairman, we are ourselves to blame for this over-emphasizing of the subjective which the critics have carried to its logical issue. We have failed to note what the Scripture does claim on the objective side: "The words that I speak unto you, they are spirit and they are life"; "Quick and powerful, sharper than any two-edged sword"; "Which effectually worketh,"—**worketh** (that is the emphatic Word) "Which effectually worketh."

Now, that is one thing we have forgotten. In our experience meetings we make subjective the whole matter. In our revivalism we fail to place the proper stress upon that which is objective. So, in our own private devotions, all the spiritual light and life, and joy and peace and strength we have, we have gotten from the Holy Ghost through the Word. There is no other source.

Then, power is not evolution; spiritual power is never an evolution, it can not be. Spiritual power is always and in every case a gift.

Is it not simple? "Ye shall receive power"! And who is there that can not do that? It does not take any genius to receive a thing. "Ye shall receive power"! And if you have power, you have it because you received it. You do not evolve it; you do not generate it.

Why, is there a man that says it is scientific to talk of spontaneous generation? Is there a spontaneous generation of life? The Rationalistic Criticism is based upon that acknowledged absurdity of spontaneous generation. Now, it is false science. Life is from God; science can not analyze it; science can not create it. God alone is the Author of life; and this Book is the "Book of Life," because it is the Book of God. Suppose we realized that in our work as teachers in the Sunday school; suppose we realized it as we stood before our classes; suppose they realized it, as they take it in their hands, that they are holding the Book of Power, the Book of Life! Why, I feel sometimes that I wish it might make some appeal to physical sensation; that there might be some thrill, as if from an electric battery to make us realize: "Here is a Book that is absolutely unique! Here is the Book of Power!"

It is true that in things spiritual there is never an appeal to flesh and blood, but true also, true without exception, that power is always communicated in a definite way. Is it not glorious to think of that? Because you know where to go. Suppose it were not so; suppose the gifts of the Spirit were conveyed at hap-hazard; suppose they were accidental; suppose you could not tell where they came from; suppose you could not tell whether they came at all; suppose you could not know. You do know; you know there is only one source of power; and that is the Holy Ghost. You do know that this Word is inspired by Him, and inspired for the purpose of conveying power!

Suppose we take that truth into our classes; suppose the purpose of teaching it be to receive power through it. There is not one here who has the least hesitancy in fully agreeing that science, so long as this earth shall last, science will never generate life. That is a thing Divine, out of the province of science, and therefore if this Book is the Book of Life, then to cut it to pieces is vivisection.

Now, to apply this truth to our young people, and then we stop. If we can make them realize that the Word is the source of power—do you think they do not all want power? Do you know a young man in all your acquaintance that does not want power? Do you know any man that does not; of whom that is not the strong cry? Oh, if he could only have power to do what he wants to do! How can he evolve out of himself what is not in himself? He receives it; he receives by definite means of grace. That makes it so plain to him.

Here is the last sentence. We are holding in our very hands "the instrument" (I hardly dare say it; it takes my

breath!) We are holding in our very hands the instrument of God's creative power! Let us reverence it! Let us be glad of it! Let us have a definite purpose always in using it! Let it be the prayer of each one, that He who inspired this Word shall quicken us by it! Let it be our prayer that he will uplift us by it, energize us by it, sanctify us by it, for His name's sake!

President Hall: We have heard from a representative of one of the greatest Young People's Societies in the world, and we have been delighted with the message. I am sure that it has come with no uncertain sound.

We shall now hear from a gentleman who represents another great Christian society in this fair land of ours, The Young Men's Christian Association, one of the greatest agencies for the practical exemplification of the spirit, life and work of Jesus Christ that the world under God has ever produced. It gives me great pleasure to introduce our friend, Mr. Willis E. Lougee, Secretary of the Business Department of the International Committee of the Young Men's Christian Association. Mr. Lougee will now address you.

ADDRESS BY MR. WILLIS E. LOUGEE

"Bible Study and the Y. M. C. A."

It was a surprise that I should be placed upon the program in a convention like this. I have been wondering what I could bring as a layman to supplement what has been said. And yet, perhaps I might represent very feebly that greater constituency of our Christian workers—the laity. We do not thoroughly understand the theological terms and expressions which have been used here, but we do understand that this Book which we love and revere above everything else is God's own Word and God's own weapon for us to use.

After spending nearly twenty-five years in special work for the young, and at the same time attending to my duties as a superintendent, teacher and church officer, I bring to you as a layman, not a pessimistic view, but I come rather with a feeling of optimism. Yet, at the same time, I do recognize as a layman the dangerous tendencies so prevalent in our schools in relation to the destructive criticism. There seems to be an effort to take away from us laymen that Book which has been such a source of blessing and inspiration to us, to take away from us our Bible, the Bible that speaks to us as the voice of God, speaks directly to our hearts and consciences. If I read the signs of the times aright, this is the tendency.

There was a time when a certain Church continually robbed, as it is at present robbing, the plain people of this Word of God, and saying to them, "You must not interpret this Book or its doctrines, except as we tell you the interpretations thereof. You must not study this Bible for yourself; we will tell you its teaching; we will tell you what it means to you. You must receive the message of God through us; not directly from His Word."

There are other Churches which for centuries have given the Bible to the plain people as the authoritative Word of God; but a certain class of scholars have arisen who by their criticism of this Book, by putting it upon the plane of all other literature, are shaking the confidence of the plain people in it as the inspired Word of God.

But there are higher critics and higher critics; and we of the common people understand that among these critics are those who devoutly accept this Book as the Word of God, and as the infallible rule of faith and practice. Now, as I understand our organization it is a banding together of those who believe in the Bible, including many of the devout critics, for the purpose of preserving that Divine Word which has been the hope, confidence and help of our Christian ancestors as well as ourselves. It is

designed to help us give a reason for our faith. What we laymen need is not theory, but such practical help in our daily studies of the Bible as to lead us to accept Christ as the Divine Lord and Redeemer, the very Son of God, and to help us to commend Him to others as their Savior and Lord.

The Young Men's Christian Association is one of the best agencies for presenting Christ to men as the very Son of God. Through the teaching of the Word God's will is revealed, and men are shown what should be their attitude toward God. There never has been a time in the history of the Church when young men have shown such a deep interest as now in the study of the Word of God. This interest has reached the industrial classes. Among the railway employees who are members of the Young Men's Christian Association, there has never been a time when interest in the Bible as the Word of God was as keen as it is to-day. Railway men and other working men in this country are turning to it and finding in it those principles that will make their lives better and stronger. In one of our Christian Associations in one of the cities of this country nearly 300 young men were banded together in systematic Bible study. One year ago the number had increased to over 900, and this year it is over 2,000. Besides these about 1,000 men in the shops and manufactories of that city spend twenty minutes at the noon hour in studying the Word of God and praying. Altogether over 3,000 men in that one city are carefully and systematically studying the Bible.

This League has a great work before it among the plain people. It can prove to them that their confidence in the Bible as the Word of God is not misplaced. It can furnish them with safe helps for the study of the Divine Word.

In our Associations we have nearly 40,000 working-men, plain, common laymen, who are studying the Word of God. But study of the Word is not confined to the common people to-day; there never has been a time in the history of the Church when the young men of our colleges and other educational institutions have had the interest in the Bible that they have at the present time. Seven years ago there were only 2,000 young men in our Associations engaged in systematic Bible study. They got their spirit from Northfield, from that man who valued this Word as no other man ever had seemed to value it. The influence in favor of Bible study that has gone out from Northfield is incalculable.

Not only does the Y. M. C. A. join hands with this Bible League, but Northfield and the Moody institutions everywhere are with us in purpose and effort.

Last year nearly 15,000 students made a systematic study of the Bible. In 1904 there are over 25,000 who stand for that Book as D. L. Moody stood for it. Think of it! Thirty-five thousand laboring men and 25,000 students—60,000 men studying this Word of God! Does not this give us a Pentecostal outlook?

Will you pardon a personal allusion? As a boy I had no religious training, but I often noticed my grandmother reading that old leather-covered Book. I would see her push the glasses back upon her head and look across the hills with a look that made me, a wild reckless boy, want to go on tiptoe as I looked at her face. And I looked at that Book as a boy and wondered what there was in it that brought that look into my grandmother's face. I went down into Massachusetts, and there I found Jesus Christ. I went back home to my old grandmother, 95 years of age, and told her about it. I told her I had found in Christ and the Bible the secret of that peculiar look in her face. I had the pleasure of going into the little home schoolhouse and telling about this Bible, and I had my grandmother there, 95 years old. Now, this may be sentiment to you, but it is real enough to me. I would give more to hear the testimony which my grandmother gave at that time than all the utterances of the higher critics that the world could bring together. Brethren, sentiment moves the world. This Bible sentiment is worth preserving. The League would do well to promote such a

Bible sentiment as that which touched the lives of Luther, Leslie, Finney, Murray, Livingston and Moody, who in turn touched and moved the world!

President Hall: The gentleman whom we have just had the pleasure of listening to, not only represents the International Committee of the Y. M. C. A, but is the former President of the Presbyterian Union of New York City, and in that capacity has had opportunity to learn the minds of many of our leading laymen in this great Metropolis on this burning question.

In concluding the program of the morning, we will again hear from Philadelphia. I want to say that Dr. Hoyt expected to be here, but has been unable to be present, to represent the United Society of Christian Endeavor. If I mistake not, we have had the Society represented in the person of our brother, Rev. Dr. Burrell. The Chairman is also one of the trustees of the World's Christian Endeavor Union. I want to say that I believe the great Christian Endeavor movement in the main stands for the dear old Book as we understand it and as we believe it.

It now gives me very great pleasure to introduce the Rev. James A. Worden, D.D., LL.D., of Philadelphia, Superintendent of the Sabbath School and Missionary Work of the Presbyterian Church in the United States of America.

ADDRESS BY REV. DR. WORDEN

"The American Bible League and the Sabbath School"

In the very few minutes which are mine I shall endeavor to speak, first, of what this League can do for Sabbath Schools, and, secondly, of what the Sabbath Schools can do for this League.

Mr. President, we, the people in Philadelphia, have been deeply impressed already by this Convention. We regard it as one of the most important that has ever been held. The brother that has taken his seat, representing the Young Men's Christian Association, spoke in eloquent and impressive terms. I may be regarded as representing, in a sense, the Bible students of this country. And I, too, may speak in optimistic terms. Let me tell you there are 1,200,000 Bible teachers in this country, and among them the best equipped, intelligent, practical Christians. They have read all that has been said against the Bible, and they are interested in it. There has been, as you are perhaps aware, a systematic and persistent endeavor to bring the principles and methods of the destructive criticism into the ranks of the Sabbath schools. I myself know—for I have been, as some of you are aware, in the heart of this work in our Church, the Presbyterian Church, for twenty-six years—that for over twenty years our brethren holding different views from ours have steadily and systematically endeavored to get the ear of the Sabbath school teachers of the country and bring them into their systems of study and under their influence. They have failed. Those to whom they have appealed are readers; they are students; they are diligent studiers of the Word of God and of all that has been said for and against it.

Why, then, do they stand so steadfast? We have been told here in the last two speeches that this Word is spirit and this Word is life. There is a correspondence between this Bible and the soul of the Christian; there is a self-convincing power in the Scriptures that only calls for a candid, impartial, prayerful and practical study, that it may demonstrate that they are the Word of God. The Bible is its own best defender. This is one way to state it. Another way to state it is, that the ground of faith in the Scriptures, after all—and no one can speak in more appreciative words than I can of external proofs derived from the miracles, and from prophecy, and from the character of Christ, and from the effects of Christianity, and drawn from all such discoveries in the line of scholarship and from archæology, such as have been mentioned here; but, after all, that is not the reason we believe in the Bible; it is

not the reason you and I believe the Bible.

Why do you and I believe the Bible? Brethren, it is because the same Holy Spirit that inspired this Word dwells in our hearts, illuminates that Word, which is a mirror in which that blessed Spirit reveals to us the glory of God in the face of Jesus Christ. It opens our eyes to see that glory, and not only do we perceive but we see; we are not convinced simply, we have direct knowledge and apprehension of Jesus Christ as He is in the Word,—and that Word is to us Truth. Therefore, it is that 1,200,000 teachers in this country are studying that Word.

Let me give you a piece of advice. I want to say that in my judgment, it will be making the greatest mistake that this League could make, ever to speak a disparaging word concerning the work of the Bible teachers and students in our Sabbath schools. They are firm believers in the inspiration of the Word, despite all that has been written, despite all that has been said, for the last twenty-five years. They stand by your side, Mr. President, 1,200,000 strong, convinced, by the self-convincing power of the Bible and by the work of the Holy Spirit in their hearts, that this is a supernatural, divine revelation, and that it is infallibly recorded in the Scriptures of the Old and New Testaments.

What can you do for them? Carry out the program that has been outlined for us by Dr. Gregory. You do not have to convince us that Jesus Christ is the Son of God and our only Savior. You do not have to convince us that this Bible is inspired. But we do have our difficulties. These poor people have their troubles; these humble teachers hear this criticism made upon the Pentateuch and upon the history in the Bible and upon Isaiah, and they do not know how to answer it.

Now, we want your Primers; we want you to circulate them. We want you, Mr. President, to incorporate into your League tens of thousands of our Sabbath school workers. This League and its objects are not yet known to our Sabbath school workers. Just as soon as they know that a League has been organized for the advancement of the Word against the criticism that widely prevails, they will rally around you. Get the names of the hundred thousand superintendents of our Sabbath schools. Send to them your plans. Tell them that you mean to resist the assaults made upon the Scriptures, with which they have some little trouble; and you will find they will respond. This is just what we want. We have no trouble in our own souls; yet these criticisms do cause us some intellectual difficulties, and your answers will be very welcome. Let us have these answers.

Of course there has not been a single allegation made by these destructive critics that has not been answered a hundred times. They are well-known to you and to me. They are well-known in the circles of theologically trained men. We have no doubts about them; but the answers have never been circulated; they have never been published or printed in elementary form so that our Sabbath school teachers and superintendents could have them in form easily understood so as to satisfy their minds.

My message to you, brethren, is one of gratitude to the League, and one of gratitude to you, Mr. President, and to the Secretary, and to the honored and beloved Pastor that has hospitably opened this church to us and to this Convention. We feel that you have met a felt want in the Sabbath school world. We feel that you are going to strengthen the hearts and encourage 1,200,000 Bible teachers and 12,000,000 of Bible students —that is what the Sabbath school is for, to study the Word; and you come in and define that Word. And I want to speak in highest terms of that portion of Dr. Gregory's remarks, in his admirable address, in which he wants us to study the Word. There is not enough of study in our Sabbath schools, there is not enough of personal, individual investigation of the Scriptures on the part of teachers and of scholars with the help of the Holy Spirit. That is true; and we need such an organization as this. We need such a stimulus. We need such a

National League as has been formed here to lead the Sabbath school workers to do more thorough work. Do not disparage what they have done. They have done their best, Mr. President. There are 500,000 of them that are capable and effective teachers. Who has trained them? Not the church, not any man. God Himself has trained these 500,000 laymen and lay-women—and the majority of them, two-thirds, are women, and the best two-thirds of them. They have trained themselves, and it is not to be wondered at that they have not done better work than they have. But, come and help us. Come and answer for us in a practical, intelligent and brief form these so-called destructive criticisms of our friends.

Why should not these Sabbath school teachers be brought by tens of thousands into this League? I do not understand why they should not; and I believe it should be done.

Mr. President, I brought up here this morning our leading paper of Philadelphia—it has every day a letter from New York City, the great Metropolis, and each morning we get what is the prevalent theme. And this morning what do you suppose it is? This is simply as a newspaper: "Theology Claims Inventor's Leisure. William Phillips Hall Perfects Appliance to Secure Safety on Railways, and Preaches with Power as a Layman. American Bible League's President." It is an admirable article. I stand here, as I said before, coming from Philadelphia at this late hour of this Convention, praying for God's blessing to rest upon this League and praying for that blessed Spirit, of Whom we have heard in the last two addresses, that He will use this Conference, not only for us who have the great privilege and pleasure of attending, but also, through these newspapers that are sending forth all over our country accounts of the addresses that have here been made, for multitudes all over the land who would have been glad to be here but have not been able to come.

Closing Exercises of the Convention

Dr. J. L. Clark: Mr. President, before the meeting is dismissed, I would move that we tender a hearty vote of thanks to Dr. Burrell and the officers of the Marble Collegiate Church for opening its doors to the First Convention of The American Bible League, and for the many courtesies extended during the various sessions; also that we express our thanks to the sexton and his assistant for their valuable services. (Seconded.)

President Hall: All those in favor will respond by saying aye. (Carried.)

The Chairman, on behalf of the Bible League and all the friends of the Word of God throughout the country, wishes to acknowledge with grateful thanks the excellent services of the representatives of the Press, who have correctly and kindly recorded the proceedings of this Convention. I think that it is due them that they should have a vote of thanks. (Seconded and carried.)

Dr. Gregory: I move that we extend thanks to the brethren, who have come, at great trouble and expense and in some cases from a great distance, to address us at these meetings. (Seconded.)

President Hall: All who are in favor of the motion will respond by saying aye; contrary minds no; it is a vote.

It may not be known to those present that the services of nearly all the speakers have been contributed without money and without price. Many of the most eminent scholars that have attended this convention, have even paid their own car fare from distant points, in order that they might come to this platform and plead for the dear old Book.

And now, before the closing hymn is sung, pardon me if I make a personal

statement — I know you will be interested to hear it. Our friend, Mr. Lougee, referred to the late Dwight L. Moody, than whom there was no man in this country who more thoroughly appreciated this blessed Book of God. He did not attempt to meet the attacks of the Higher Criticism in a scholastic way, because he knew he was not able to do that; but he appreciated the fact that there were scholars in our Christian educational institutions who were just as good in point of scholarship and of ability, who were able to meet the leading scholars of the opposite school. He believed, as I know from his personal assurance, that the day was coming when such Conventions as this would be called to meet the issue. Through The American Bible League this is now being done, and for that we thank and praise God.

Permit me to say another personal word, this time about Mr. Moody's son, William R. Moody. He is heartily in sympathy with us in this work, and has enlisted as a member of the League. The word I have concerning him is in "The Record of Christian Work," the organ of the Northfield work that he is carrying on as the successor to his lamented father.—Let me say, by the way, that if you are not a subscriber for the "Record of Christian Work" you can not do better than to take it.—I read in that magazine last month the statement to which I refer. You know that Dwight L. Moody was very careful about inviting people into the ministry. His son, in that last issue, comes out and tells of having received a letter from a New England minister, stating that during the past few months the Conference of which he was a member had received applications from six candidates for the ministry. Of these six, not one believed in the miraculous birth of Jesus Christ, and only one in His physical resurrection from the dead. In commenting upon this, Mr. Moody says—and his strong statement filled my soul with delight—:

"It seems to us that a theological seminary which is sending forth men who doubt the essential truths of Christianity may well consider the advisability of revising thoroughly its curriculum and teaching force, or of permanently closing its doors."

And now one word for the publication of my dear friend, Dr. Cameron, "The Watchword and Truth." If you don't take it, you had better take it. You will find that he stands true to the old Book every time.

Now, just a word about The American Bible League. We want to see every one who has been in attendance upon this Convention a member of this League. We ask every one here who desires to be practically interested in pressing this glorious propaganda for the better knowledge of the Word of God, to join with us. The annual membership is one dollar, and that entitles you to **The Bible Student and Teacher**, the official organ of the League, which will contain a full report of the entire proceedings of the Convention. Later on we hope to publish the entire proceedings in book form, of which due announcement will be made.

And now in conclusion I have only this to say further,—that we are devoutly thankful to God for your moral support, for your continued attendance, and for the beautiful, loving Christian spirit that has characterized all the proceedings. I do not think it can be said that there has been any spirit of bitterness or hatred in these sessions. We love our brethren on the other side who own the Lord Jesus Christ as their Master, even though to some of us it may seem that they are groping in the darkness of their own ignorance of things spiritual, things true, and things Christlike.

Dr. Burrell: Now, we will all sing Hymn No. 698.

I think President Hall made a slight omission in not saying that all Members of the Bible League get what is better than the best chromo on earth, a receipted bill for their subscription to **The Bible Student and Teacher.** It is intended to have that magazine answer

exactly Dr. Worden's request for instruction along the lines he indicated, specifically in behalf of those who are engaged in teaching the young. If you Sunday school teachers want to know the best thought along the line of loyal defense of the Scriptures against all fuming and malignant and aggressive criticism, you will find it in the scholarly contributions made from this time on to **The Bible Student and Teacher.** And I hope that the teachers of the country and the men in the Young Men's Christian Association will be advised with as to whether it meets the purpose or not. That is what is intended by Dr. Gregory and those who are associated with him in its publication. It is intended to stand right in the forefront for the scholarly defense of the Scriptures as the veritable Word of God.

Now, then, one thing more. Pardon me, but this is the only good chance I have had since day before yesterday. Not a word has been said, I believe, about our Primers. Now, Dr. Gregory is responsible for their preparation, and he is the best cheese-press in a literary way that was ever known on earth. He is right up against old Dr. Philip Schaff. He knows how to get things into brief form. We are to issue a number of Primers in the interest of coherent and comprehensive Bible study. I think they will be very helpful for all,—he is such a splendid binder together of good points.

I am going to propose that our next meeting of the Executive Committee, in pursuance of some things that have been said here to-day—particularly by my beloved friend, Mr. Lougee, and by that most able representative of work for Sunday Schools in the Presbyterian Church—I am going to suggest that we proceed at once to print a number of Primers that shall represent the advanced scholarship of the day in the very briefest form, with respect to the defense of the Scriptures against all malignant and destructive attacks; and that those Primers shall be such as may be sold for, say ten or fifteen cents apiece, and put into the hands of anybody that wants to know a little catechism in answer to the destructive criticism of these days. I am going to propose that we put out something that men can get for next to nothing, so that no man will ever come up and say that the people don't know what is being said by the scholars. The scholars such as we have had in this Convention know what they are talking about and believe, with every drop of blood in their bodies, in the old Book as the Book of God,—a Mighty Fortress. We will sing it as the Germans do; we will sing No. 698 the way Luther did, as he stood at the window of the Castle and said, "Philip, come!" Let us sing it, the old Hymn of The Reformation, No. 698, two verses:

(Singing.)

"Ein feste Burg ist unser Gott."

Dr. Burrell: Mr. Hall has had a number of letters put in his hands, which time forbids the reading of. One in particular I would like to read, calling upon ministers (that means me, I know; and I will, too,) to preach the Bible more and more expositorily; and there are other letters in the same line. One letter that I have here is from one of the most distinguished ladies in the country, whose name is on the lips of all Christian people; a lady of wide beneficence, who expresses her cordial sympathy with our work.

Now, about **that Word,** that is what we will sing of in the last verse:

"That Word, above all earthly powers,
No thanks to them—abideth." (Singing.)

Dr. Burrell: I am going to ask President Hall to offer the closing prayer.

Prayer by President Hall:

Almighty God, Father of our Lord Jesus Christ, author, through the Holy Ghost, of Thy Divine Word, we thank Thee for this Convention. We thank Thee for these discourses. We thank Thee for the Divine Truth that has touched each and every one of our hearts, and for the holy thrill of a Divine enthusiasm that has filled our souls as we have listened to the utterances of ripe scholarship, consecrated to Thy service. And now we pray that Thy bless-

ing may be upon us and upon all Thy people throughout the length and breadth of this land, as they shall study Thy precious Word. Grant that as the outcome of this meeting there may come a quickened interest on the part of all Thy people in the study of Thy Divine Volume, and that through that study there may come the spiritual birth of millions of precious souls, and the greatest revival ever witnessed of the power of God in the hearts of men. And this we ask in the name of our Lord Jesus Christ, and to the Glory of God the Father, the Son and Holy Spirit. Amen.

Benediction by Dr. Burrell.

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